

The Improvement Era



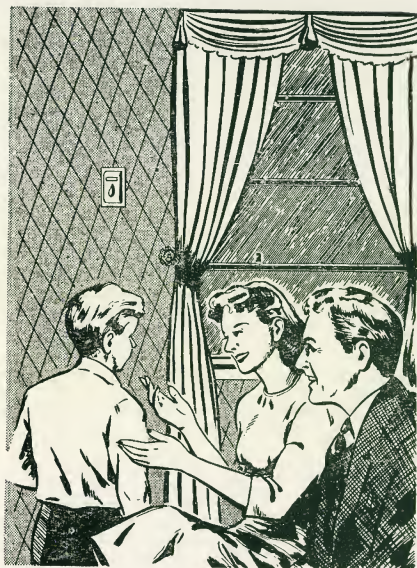
APRIL 1948

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EXPLORING THE Universe

By DR. FRANKLIN S. HARRIS, JR.

VITAMIN A has now been synthesized successfully for commerce. Previously the only commercial source of Vitamin A had been oil from livers of codfish, dogfish and soup-fin shark.

THE Arawak Indians of South America, before the time of Columbus, manufactured hollow balls, elastic rings, and enema syringes of rubber.

STAINS on cloth such as those made by iodine, ink, grass, and other substances can be easily removed by means of two wax-like chemical sticks. An acidic stick is used on the fabric until a clean undercloth shows no more stain. After rinsing, a reducing stick is applied and the spot disappears. The chemicals used are based on the polyethylene glycols.

A NEW method of putting holes in heavy steel, fires a cartridge slightly larger than .45 caliber to drive a steel punch through three-quarter inch steel rails leaving a clean round hole. It is used by railroad maintenance crews.

THE early developed short and broad Arctic type ski was usually lined underneath with fur to facilitate climbing and to prevent wet snow from sticking to the ski. The Osterdal type ski in Norway has skis of unequal length and sometimes of different breadths.

PRELIMINARY studies by A. R. Croft of the evaporation from snow in the Wasatch mountains found that at an altitude of 8,700 feet at the end of April and beginning of May the snow was evaporating at the rate of about 1.2 inches of water a month. An appreciable part of the evaporation is by sublimation where the water goes from snow to water vapor directly without melting.

OF the radiation given out by the sun it is estimated that only one part in two hundred million is intercepted by the planets; the rest goes out into space.

OF the 2,200 different makes of cars that have been on the market in the United States only twenty-one are being produced today.



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SALTINES by PURITY...

... what a standby in the kitchen! Mother just knows every meal will be good when she plans the menu around these flavory, golden-brown, salt-tang crackers. They're so tasty, so rich in food values and so suitable to serve with soups, salads, spreads and beverages. Anything at all goes fine with Saltines. Keep a package always handy!



PURITY BISCUIT COMPANY • SALT LAKE



April
1948

VOLUME 51
NUMBER 4

OFFICIAL ORGAN OF THE PRIESTHOOD QUORUMS, MUTUAL IMPROVEMENT ASSOCIATIONS, DEPARTMENT OF EDUCATION, MUSIC COMMITTEE, WARD TEACHERS, AND OTHER AGENCIES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

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The Cover

THE Latter-day Saint Temple at Laie, Hawaii, is well-named by many visitors the "Taj Mahal of the Pacific," for its beautiful pool extending far in front of the imposing structure reflects not only the beauty of the temple but also the high color of the skies and the colors of the surrounding luxuriant vegetation. The building was completed and dedicated November 27, 1919, by President Heber J. Grant. In the party that accompanied President Grant from the mainland, was the widow of George Q. Cannon, who did so much in opening that area to the gospel. In 1950, Hawaii will celebrate its Church centennial, for it was December 12, 1850, that the first Latter-day Saint missionaries stepped from the vessel, *Imaum of Muscat*, onto Hawaiian soil.—*Photograph, courtesy Hawaii Press Bureau.*

May Issue

THE May issue of *The Improvement Era* will include the addresses delivered by the General Authorities at April conference. Since this complete reporting of the speeches requires additional time, the May ERA will be a little late in reaching the field.

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"What Shall We Do To Be Saved?"

By DR. G. HOMER DURHAM
Head of Political Science Department and
Director of the Institute of Government,
University of Utah

"WHAT shall we do to be saved?"

With this searching question Arnold J. Toynbee, author of the monumental six volumes, *A Study of History*, concludes a recent article written for the *New York Times*.¹ This question, the distinguished director of studies at the Royal Institute of International Affairs, tells us, is the central worry and concern of western civilization. This is not news to religious people, nor to readers of this magazine, whose historical interest has been salvation—not only from sin, but also from swamp, desert, physical and social environment, and from man himself. But it is news when a distinguished educator, historian, and person of secular renown places spiritual concern on record for this and future generations to contemplate.

Competent reviewers and critics have compared Toynbee's *Study of History* with such landmarks in thought as *Das Kapital* by Marx and Spengler's *Decline of the West*. What does history mean? What does the cavalcade of human life across geography in successive generations mean? Marx said, in effect, that the lesson is the revolutionary victory of the working class, led by communists, in a classless society, made so by abundant material comforts. Spengler saw in our times, evidence of decay, of civilization in its death throes. The materialism of Marx and Spengler's pessimism give way to at least a measure of Christian optimism in Toynbee's classic, but the outcome, within the creative power of freemen to influence, is by no means determined.

WHAT shall we do to be saved? In the popular version Toynbee divides the problem into three parts: politics, economics, and religion. In the first, politics, we are advised that the lessons of history indicate the necessity of establishing a "constitutional cooperative system of world government." In the economic field, the choice before us is to "find working compromises (varying according to the requirements of different times and places) between free enterprise and socialism." In the life of the spirit, we are advised to "put the secular super-

structure back onto religious foundations." The alternative to these choices and tasks is that western civilization appears ready to follow the Sumerians, Hittites, Aztecs, Incas, and other forgotten civilizations into oblivion.

Of the three, Toynbee suggests that the religious task, of grounding life on faith in God, is "by far the most important." However the other two are declared to be the most urgent, for if we fail in the political and economic tasks, we may lose the chance of achieving spiritual rebirth.

IN discussing the question, "What Are the Lessons of History?" Will Durant once stated that a great religion functions in the birth of every new civilization. Religion is subsequently secularized, and, in the end forgotten. Meanwhile, men of great intellectual power but of less religious nature, stand out at the grave-side rites of the same civilization.

It is useful to know that Toynbee, at least, thinks western civilization is at last concerned over its nature, course, and ultimate destiny. But if Toynbee and Durant are both correct, that the modern religious task is "by far the most important," is it possible or even thinkable to let religion go by default while we, even momentarily, turn to the tasks of politics and economics? Communism, let us remember, is an atheistic religion, but nonetheless a religion. Can a western Christian afford to be less religious than a communist? In this connection it is curious to note some words in the English language, declared to have been given by revelation from God on the breastwork of the American frontier of western civilization, November 1, 1931:

Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments; . . . That faith also might increase in the earth; That mine everlasting covenant might be established; That the fullness of my gospel might be proclaimed by the weak and simple unto the ends of the world, and before kings and rulers.²

FOR men about to be shot in Chinese, Greek, Indian, Indonesian, and Palestinian civil wars, the tasks of politics do not wait. For children



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¹September 21, 1947

²Doctrine and Covenants 1:17, 21-23

(Concluded on page 236)

APRIL 1948

195

**MOM, SHALL I
TRY THIS NEW
GRATED TUNA?**

**I WAS AWFULLY DIS-
APPOINTED IN THAT
OTHER BRAND OF
GRATED STYLE**



**BUT THIS IS A NEW
AND IMPROVED
GRATED TUNA
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TOLD YOU NEVER TO
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The Church MOVES ON

Behind the News of the Church

Welfare Supplies

Mission presidents in the war-devastated nations of Europe continue to draw, as needed, on the well-stocked Church welfare storehouses provided by the stakes of Zion and the more fortunate mission fields.

Just recently President James L. Barker of the French Mission requested assistance, and within three days a boxcar loaded with thirty thousand pounds of welfare supplies from the Salt Lake region was on its way.

Then President Alma Sonne of the European Missions asked for wheat flour for the Saints in Germany. Individual five and ten pound cotton sacks were filled with cracked wheat and whole wheat flour at the Kaysville, Utah, grain elevator, which in turn were put into hundred pound burlap bags, and eighty thousand pounds of this flour was on its way to Geneva, Switzerland, the point where distribution will begin to the Saints in Germany. The wheat was produced on Church Welfare farms and projects in Utah and Idaho.

Church welfare seeds for European crops were sent in March to the missions as the United States mail opened an air parcel post service. In many cases, packages of seeds mailed in Salt Lake City arrived at their European destination in forty-eight hours.

Primary Hospital

The twenty-seventh annual penny appeal was completed during February by the officers and teachers of the Primary Association, when members of the Church were asked to contribute "birthday pennies" for the maintenance of the Primary Children's Hospital in Salt Lake City.

The hospital of today was organized in the early twenties, under the direction of May Anderson, then first counselor and later general president of the Primary Association. Although most of the thousands of the less fortunate children who have received help at the hospital are Latter-day Saints, Church membership is not a requirement for admittance. Neither is geographical location, because while most of the patients are from the intermountain area, patients have come from both the east and the west coasts.

School is provided for the children of the Primary hospital by the Salt Lake City board of education whose

special teachers fit their lessons to the needs of the student.

The Primary Association is also collecting money with which to build a new hospital building.

M. I. A. Recreation

As part of the Mutual program to improve standards of dances in the Church, the general boards have announced "A" standards for the guidance of stakes and wards. Although these standards have been promoted generally for some time past, special emphasis will be given to these high dance standards at the coming June conference.

Two "A" standards have been announced, one for the waltz, the other for the fox trot. Form, style, posture, position, ease, grace, general dance manner, as well as the general attitude of the dancers in manners and courtesy will be considered in giving either award.

Meanwhile, the Mutual Improvement Associations of the Lehi, Alpine, and Timpanogos stakes in northern Utah County, have announced a program costing over four thousand dollars that will improve their recreation center, Mutual Dell, situated ten miles up in American Fork Canyon. Built twenty-five years ago, on ground leased from the United States Forest Service, it has been constantly improved by the three stakes who operate it jointly. Planned improvements this year include the lining of the main building with sheet rock, installation of a recording machine and additional play equipment, building of new rest rooms, leveling of the playgrounds, building a baseball diamond and an improved parking area for cars, and painting the cabins and other structures. Steps were taken last fall to develop the immediate area into a winter sports playground.



THE CRUMBED WALL

THE IMPROVEMENT ERA

Relief Society Anniversary

THE one hundred sixth anniversary of the organization of the Relief Society was marked throughout the Church in March. Many of the wards turned the Sunday evening meeting, March 7, over to the auxiliary, and there a program entitled "Builders for Eternity" was presented. It featured appropriate music and readings featuring an historical account of the organization and its proposed memorial building.

During the week of March 17, additional commemorative programs were held in the meetings of the auxiliary.

The "Female Relief Society" of the Church was organized on Thursday, March 17, 1842, in the Prophet's store in Nauvoo, for

the care of the poor, looking after the needy, assisting to correct morals, and [to] strengthen the virtues of the community.

The organization was completed one week later when the Prophet's wife, Emma Hale Smith, was selected as its president. At the time of its organization, the society had eighteen members. In two years the membership had increased to 1,275. In the early organization in Nauvoo a committee of sixteen was appointed—four from each ward then established—to visit families regularly and to seek out suffering and those in need, in order that they might be relieved.

Today the membership of this, the oldest auxiliary of the Church, found wherever there is a ward or branch, is 105,000.

Temple Square Wall

PART of a twenty-foot section of the wall surrounding Temple Square in Salt Lake City, crumbled February 21, and workmen immediately began to replace the damaged portion, located just west of the north gate, with new bricks and stucco, a policy which has been followed as the old adobes have given way in other years.

For the centennial celebration in 1947, the wall was checked, repaired, and painted.

The wall was originally constructed in three sections. The base, thirty inches high, begun in 1852, was built of rock. Jedediah M. Grant, second counselor to President Brigham Young, directed supervision of the work. When it was completed, appropriate dedicatory services were held on August 15, 1854.

The eleven-foot section above the base was built of adobe bricks and mud. On top of this main wall is a rock cap section. These sections were finished in 1857. The sides of the wall

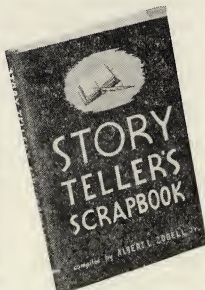
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MISSIONARIES & TEACHERS

A Treasury of Apt Stories and Anecdotes for the Speaker

The Storyteller's Scrapbook

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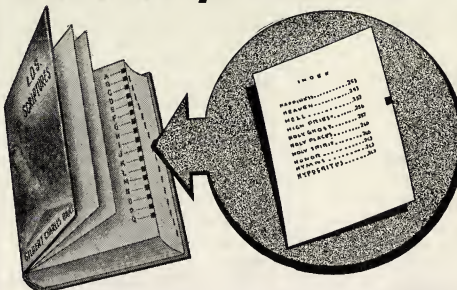


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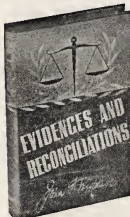


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MOVIES are made up of story, characters, and the best movies also include plot. Even some of the mystery stories, which are supposed to be all plot, are short on the real substance that makes plot accurate. Plot differs from story, which is an unwinding of events, similar to stringing beads in a necklace. Plot not only tells the events, it also arranges them and tells why they happened and what results they had on the lives and thoughts of the characters. Plot indicates the interplay of character upon character that creates situations to forward the actions of the movie. One recent movie that indicates careful plotting is *My Girl Tisa*. The end was planned for—plotted—from the beginning, with the constant reference to Theodore Roosevelt, who figured in each successive part of the movie. Some may have felt that it might have been stronger not to introduce the actual character to represent Teddy Roosevelt since that seemed a bit out of the ordinary. However, that did not bother this observer too much since the play was built around his great love for the common people, and anything would have been possible with that as a premise.

There were minor things that struck a false note in the movie, but on the whole it was good and would be conducive of building real, sound Americanism. The characters were true to themselves and true to the age groups which they represented, and the plot was also one that would hold water. Even though part of the plot is far-fetched, it still is well integrated and holds true to itself.

Plot and story differ in that the story is like bricks lying around

on the ground, while plot is building them into a structure.

WHEN it comes to theme, we ask ourselves why we go to a movie, and the answer is that we go to be entertained. Since this is true, we don't ask too much in the way of a message for each movie that we see. There is something that we should demand and that is that the play add to the sum of good in life. This does not mean that everything in the movie must be sweetness and light, for if truth is to come, it sometimes has to be taught through the bad as well as the good. It is only when the bad is made to seem good—or at least to go uncondemned—that we must take issue with movies.

We need a great deal of fun. One such movie is *Sitting Pretty*, which was packed full of laughter. And the laughter was good and clean. There was much to be commended in this movie, which did a great deal to emphasize wholesome family life—and at the same time point out some undesirable things that should not be permitted in a community.

One exceptional movie is *Call Northside 777*, which is prefaced by the caption, "This is a true story." The story has the suspense that one would expect to find in a mystery, and yet it is one of the strongest pleas for justice that could possibly be made, justice at the expense of time, energy, money, of the best that a man can give to assure its operation. This picture show had a theme; and the story, the plot, the characterizations all served to point that theme.

If each of the movie-goers would become a bit more knowing about the product being marketed, we probably could speak without blushing about the art of movie production.

—M. C. J.



—Photograph by
Paul Hadley



This Beauty

By Courtney Cottam

I DO NOT know just where it may be found
Though it is in all fragile, filmy things;
In April's new-leaf green, the shimmering pink
Of peach-bloom petals, floating on wind-wings;
In russet-scent of apple trees in fall,
Tangy with frost, and brightly masking pain
Of falling leaves; high on a fence
Burdened with silver-lace vines, jeweled in rain.
Beauty is here, and if you are attuned
To simple, heart-born loveliness, you'll see
Her image in the new-turned soil of spring
Across the year, in silhouetted tree.



DREAM HOUSE

By Alma Robison Higbee

IF I should build a house one day,
I would build it where a birch leans
down,

Where rows of maples point the way
Along the road that leads to town.
I would plane my window sashes thin,
My knotty pine doors smooth and stout,
To let the wash of sunshine in
And keep the winds of winter out.

I would build a bridge to span
The silver of a pebbly stream,
And in the garden I would plan
An arbor just to hold a dream.
And I would cut the trees myself,
For house and fence and bridge and bars,
So wall and roof and floor and shelf
Would be akin to wind-tossed stars.

WATER OF LIFE

By Claire Stewart Boyer

WHAT desert place within each one
awaits
The Living Water for its blossoming,
What salted waste has languished many a
spring

That savors of tradition's opiates,
What tired weeds of thought that might
yield space,

What cactus prejudice, what matted pride
Might be ploughed up, if we would look
inside
And see what glory God might give the
place.

Flowers can blossom with the help of him.
If in humility we break the ground
And cultivate with gentleness around,
Roses can glow upon a desert's rim.

The woman of Samaria today
Asks for his water as she kneels to pray!

MAP OF SEASONS

By Pauline Havard

THE year unrolls its painted map
Of seasons for the heart to learn;
Beauty holds it in her lap
And is the teacher. We discern
In time the meaning of the weather,
The signs that tell us gallant Spring
Will tuck a jaunty, emerald feather
On every tree twig; start the wing
Of fledgling on its maiden-trip
Across the ocean of blue air.
So let wise Beauty's fingertip
Point out each object, new and fair;
Each colored leaf, snow-petaled tree
In earth's sublime cartography!

REQUISITION

By Beatrice Lagone

MORE than the flesh has to offer,
More than the flesh demands,
For a love that is enduring—
(Ask one who understands)—
There must be food for the spirit
Where true love has its root,
Out of the soul's omnipotence
Blossoms eternal fruit.

RAIN MAGIC

By C. Cameron Johns

NOW, in a sudden moment, trees can
reach

The clouds that spurned the land through
fevered days.

They break like surf upon a rock-strewn
beach

Or move in swells across celestial bays,

To spray a cooling mist of summer rain
Upon the seared and barren earth below.

The brooks, long stilled, cascade to life
again

And lave the foothills with the vital flow.

I lift my face into the cleansing spray.
Its touch is soothing to the heart ravaged
By grief. The bitter gall is washed away,
And all my burning sorrows are assuaged.

I HAD FORGOTTEN

By Katherine E. Berry

I HAD forgotten April's voice
Could sound like music in the night,
And that spring's caravan could bring
Such new, breathtaking green delight.

I had forgotten many things
Because my eyes had failed to see
That beauty still could bless the world
Though you were gone so far from me.

But now this sweet awakening
Is like forgotten dreams true;
There are so many lovely things
To learn again, my dear, with you.

APRIL MOMENT

By Sytha Johnson

FRAIL apple blossoms spill across the sky
A misty web of lacy filigree—
Poignant fleeting fragrance, a shy,
Brief, breathless glory, poured out lavishly.
In the hidden robin's liquid, bubbling throat
Trembles the nascent song of tender
spring—

An evanescent melody, remote,
Nostalgic, groping, faintly questioning.

Short transient moment of sweet ecstasy,
Too great to hold in one unquiet heart,
Soon shattered in its fragile brevity
Like ephemeral dreams devised apart:
Vague aching instant of expectancy
Flashed unfulfilled across eternity.



SONNET TO APPEAL

By Margaret M. Pritchard

THEY praise the beautiful. All arts they
praise
Are worthy of their praise, I must agree
That what they praise has verve; has
symmetry;

Yet inwardly nothing of me obeys
Their art's demand to be admired. "This
vase

Has matchless grace," they say. I look, I
see

Its artistry, but deep inside of me
The eyelids of my heart refuse to rise.

My eyes reason; they recognize the arts;
My heart is open only to appeal.

Some beauty, but more worth, although it
lacks

Acknowledged beauty, finds responsive
hearts

Things tinged with our past glories make
us feel

In disagreement as to what attracts.

WHEN THAT DAY COMES

By Pauline Soroka Chadwell

HE's four years old—and every day is
filled

With constant, trying lessons I must teach:
Small toys left carelessly on stairs, milk
spilled,

Lost mittens, smudged new paint, quick
hands that reach

A high, forbidden shelf, tracked muddy
feet—

What love—what patience guide his
energy.

And yet, these years, when trust is so
complete,

Are not the hardest wisdom's heart can see.

What shall I say to him, when we must
face

That age in which rebellion stirs, misleads?
When that day comes, dear God, give me
the grace

Of understanding that a mother needs—
Until he is a man, show me the way

To keep the faith he has in me today.

WHEN, AS CHILDREN, WE PLAYED

By Katherine Fernelius Larsen

ADVENTURE then

Was as near as over the next hill;
As far as the rainbow's end.

A peeled stick was spirited—
A white charger ridden like wind
Over trails where lurked
The nameless threatening dangers.
Stones laid in squares, rectangles,
Took on height—dimension,
Were castle walls
Where high-born riders, hard-pressed,
Sought sanctuary;
Plotted new daring conquests,
Then sallied forth
Plumes flying.

Hours raced like minutes;
Days, soon years, merged their magic
Into larger patterns . . .
Thus, we grew.

"THE FAMILY HOUR"

By PRESIDENT GEORGE ALBERT SMITH

THERE is a growing tendency in this age to live much more rapidly. Instead of thinking seriously of the purposes of life, many of our young people are devoted to light amusements. "What shall we do tomorrow for fun?" "What shall we do the next day for pleasure?" "Let's go here." and "Let's go there."

This is the tendency, and I am wondering if, as the guardians of our children, we are as prudent and careful as we should be in safeguarding and in encouraging them to engage in more important pursuits.

Our children are the most precious gift that our Father bestows upon us. If we can guide their feet in the pathway of salvation, there will be joy eternal for us and for them; but, if, by reason of following after the fashions of the world, or, as the Prophet predicted, it should happen in our day that our children should be lovers of pleasure more than lovers of God, it will be a sad time for us, because those who pursue pleasure in this life to excess are likely to forsake the ways of the Lord.

One way in which we can keep them closer to us is for us to meet together oftener in our homes. The Church has asked that there be set aside at least one home night each week for all the family to meet together and to enjoy each other's company, to enjoy the simple pleasures of the family fireside, and to discuss with each other those things which are of great and lasting worth.

Many years ago this custom was advocated by the First Presidency of the Church in what was then called "Home Evening." In 1915 the First Presidency wrote of this to "presidents of stakes, bishops, and parents in Zion," and I quote from what they then said:

We advise and urge the inauguration of a "Home Evening" throughout the Church, at which time fathers and mothers may gather their boys and girls about them in the home, and teach them the word of the Lord. . . . This "Home Evening" should be devoted to prayer, singing hymns, songs, instrumental music, Scripture reading, family topics, and specific instruc-

tion on the principles of the gospel, and on the ethical problems of life, as well as the duties and obligations of children to parents, the home, the Church, society, and the nation.

And this was the promised blessing to those who would do what was asked:

If the Saints obey this counsel, we promise that great blessings will result. Love at home and obedience to parents will increase. Faith will be developed in the hearts of the youth of Israel, and they will gain power to combat the evil influences and temptations which beset them.

These principles and promises are still before us.

I quote now from the "objectives" set forth for "The Family Hour" in a recently published pamphlet by a committee of the Church:

To unify the family and enhance ennobling family relationships.

To stimulate the teaching of the gospel, thereby strengthening testimonies of individual members.

To strengthen the moral and cultural influence in the home, and give the children an opportunity for self-expression.

To encourage family participation in wholesome recreation. It has been said that "the family which plays together stays together."

To give an opportunity for any desired discussion of family business affairs, and to point out the responsibilities of each member in the family organization to the whole.

To increase the joy of living with each other.

And from the same pamphlet I quote these further "Guideposts":

The Family Hour should be made such an occasion that every member of the family will look forward to it with interest and anticipation. The thought, ingenuity, and spirit that parents bring to The Family Hour will determine, in large measure, the benefits, joys, and influence which these occasions will have on the lives of their children.

The nature of The Family Hour should be that of a happy, natural family gathering, characterized by wholesome, profitable activities, generously sprinkled with fun and laughter. It need not be a formal regimented meeting, as this is unnatural to most families.

Families should meet regularly at an hour most convenient to them and best suited to the activities planned. . . .

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The Editor's Page

"THE AVERAGE MAN," wrote the great A. E. Housman, "believes that the text of ancient authors is generally sound, not because he has acquainted himself with the elements of the problem, but because he would feel uncomfortable if he did not believe it." The Book of Mormon has enjoyed no such popular support. Indeed, the "average man" would like nothing better than to see it thoroughly exposed once and for all; it has made him feel uncomfortable for over a century. What is holding up the show?

For one thing, the Book of Mormon is immune to attack from the West. No matter how much archae-



Paiankh, son of Kherihor and Chief High Priest of Ammon. The name, in the form Paanankhi, is borne by two rulers of the South, in the first and fourth kings of Dyn. XXV. It is absolutely identical with the Paanchi of Helaman 1, 3.

ological evidence may pile up one way or the other, the fact remains that the Book of Mormon never claims to be telling the story of all the people who ever lived in the western hemisphere. Even within its own limited compass it is, as Professor Sidney B. Sperry has shown, for the greater part "a minority report" and does not deal with various branches of several groups that came from the Old World. Thus where research in America may conceivably bring forth a wealth of evidence to support the Book of Mormon, no findings can be taken as unequivocal evidence against it.

It is a far different story when our book presumes to invade the soil of the East, giving specific names, places, and dates. Here any impostor of the 1820's would be on dangerous ground indeed. No better handle could be asked for unsparing and rigorous criticism than the outright commitments of the Book of Mormon on matters Egyptian. By harping on the peculiar

The BOOK OF MORMON

as a mirror of the East

By Hugh Nibley, Ph.D.

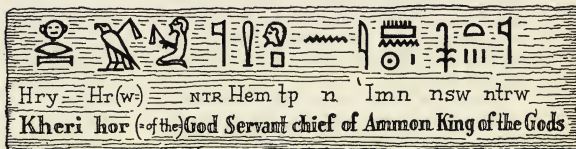
ASSISTANT PROFESSOR OF HISTORY AND RELIGION,
BRIGHAM YOUNG UNIVERSITY

neo-Egyptian language of the Nephites, by furnishing a list of their personal and place names, by pretending to describe political conflicts originating in the Old World, the author of the Book of Mormon plays right into the hands of modern critics. For the Near East of 600 B.C. is no longer the twilight zone of goggous mysteries it was

World parallels, and after a few general observations let the reader decide for himself just what significance should be attributed to these parallels.

BOOK OF MORMON

Acting on the recommendation of King Mosiah, who was anxious to avoid a throne controversy, the



The full title of Kherihor before he became king in Thebes. In the Book of Mormon (Alma 30) Korihor is sent by Ammon, whose office of High Priest over the people of Ammon has important judicial and political functions, to be tried before "the high priest and chief judge of the land." Just such a combined and general authority was enjoyed by Kherihor in Egypt as Chief Servant (Hem) of Amon. The Ammon in the Book of Mormon has a brother by the name of Hem.

in the days of Joseph Smith. Any fabrication by him or even his most learned contemporary would necessarily appear today as a mass of blunders in which some accidental resemblance to truth might be detected once, but hardly twice.

Does the author or translator of the book display any knowledge concerning that part of the world in which it claims to have had its origin? That is the question. By way of answer—a mere opening wedge as it were—we shall briefly discuss a few short years in Book of Mormon history, that stormy time during which the system of rule by judges passed through some of those severe tests which finally proved its undoing. We shall match the story step by step with a number of Old

people substituted for the kingship a system of rule by priestly judges:

... wise men to be judges, that will judge this people according to the commandments of God.*

We are not told where Mosiah got the idea, but the eagerness and ease with which the people adopted the system imply that they were familiar with it.* This is definitely indicated by the account of one Korihor, who was able to gain a great following in the land by charging "the high priest, and also the chief judge over the land" with reviving "ordinances and performances which are laid down by ancient priests, to usurp power and authority" over the country.* That there was a real danger of reviving

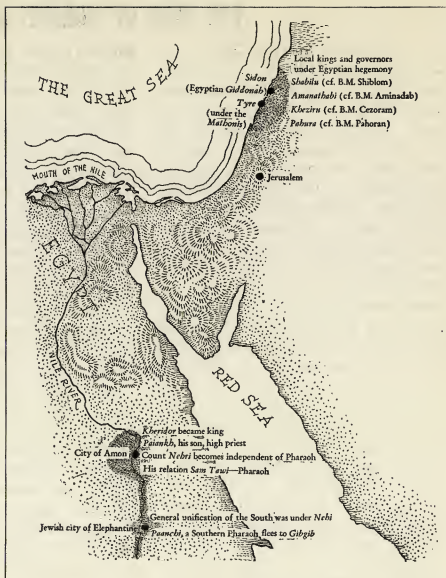
*Numbers refer to bibliography at end of article.

an ancient priest-rule is apparent from the fact that the new system had no sooner been established than a certain Nehor, in the first case to be tried by the new chief judge, is charged with being "first to introduce priestcraft among this people." The chief judge on this occasion observes that such priestcraft if allowed by the people "would prove their entire destruction."¹⁴ So we are told that priestcraft had not been practised in the New World, but that a tradition of priestcraft was vividly remembered; its origin must therefore be sought in the Old World, if we would believe the Book of Mormon.

THE OLD WORLD

From the eleventh dynasty on, the history of Egypt is largely concerned with the efforts of the priests of Amon, with the chief priest of Amon at their head, to gain control of the country. About 1085 B. C. the chief priest of Amon actually seized the throne of the south, and from that time on "the high priest of Amon . . . could and constantly did reduce the king to a position of subservience."¹⁵ The name of the great priest who crowned himself in Thebes was Herihor or Kherihor.¹⁶ The cornerstone of the priestly rule was a new system of popular law courts, in which the priests of Amon were the judges, and which at first competed with and then supplanted the regular courts everywhere.¹⁷ The separatist tendency, which remains characteristic of the priestly history, may have been foreshadowed in the uniting of all the south countries as a single administrative unit under Nehi, the great governor of the eighteenth dynasty, as well as in

The tendency of Book of Mormon names to turn up in definite limited areas and in close association with each other is a strong indication that the resemblances between the Old and New World titles are not accidental.



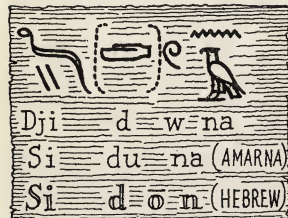
the appearance, beginning with Count Nehri, of a separate ruling family at Thebes, under the patronage of Amon.¹⁸ Nehri's successor by taking the name *Sam Tawi*, "uniter of the lands," serves notice of a new dynasty.¹⁹

Whether or not *Nehi* and *Nehri* are in any way related to the name *Nephi* (there are other Egyptian names that come nearer)²⁰ remains to be investigated. But no philologist will refuse to acknowledge the possible identity of the Book of Mormon *Korihor* with the Egyptian *Kherihor*, and none may deny, philologist or not, a close resemblance between *Sam* and *Sam* (the brother of *Nephi*).

THE OLD WORLD

The chief governor of Egypt was "the high priest of Amon" (or Ammon),²¹ his title being in Egyptian *neter hem tep*—"chief servant (Hem) of the God."²² *Hem* is an element in Egyptian proper names²³ and means the same as the extremely common *Abdi* element in western Asiatic names of the time (cf. the modern Arabic *Abdullah*, "servant of God"). It is most interesting that the brother of Ammon in the Book of Mormon actually bears the name of *Hem*.²⁴ As for *Amon* (or *Ammon*), it is the commonest proper name in the Book of Mormon, and also the commonest and most revered name in the Egyptian Empire.²⁵ Here it is time to point out that the Egyptian Empire at all times during the later period (after 930 B. C.) pretends to embrace Palestine and regard Jerusalem as a dependent.²⁶ The reverence shown the name of *Amon* in no way indicates the slightest concession to paganism on the part of the Jews, since *Amon* is no less than the Egyptian version of their own universal, one, creator-God, the Great Spirit, who is never conceived to be in animal form nor represented by any image.²⁷ He first

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The Egyptian form of the name *Sidon* reads approximately *Didonah* (the "d" very strong), suggesting the Book of Mormon proper name *Giddonah*. The Hebrew form is very common in the Book of Mormon. (From Max Burchardt, "Altkananaischen Fremdwörter, etc.," after W. F. Albright, "Vocalization of the Egyptian Syllabic Orthography," 67.)

BOOK OF MORMON

The so-called "people of Ammon," a community noted for its piety, took *Korihor* before their leader, Ammon, "who was high priest over that people." Thence he was "carried before the high priest, and also the chief judge of the land." This higher court in turn "sent him to the land of Zarahemla . . . to Alma, the chief judge, who was governor over all the land," as well as head of the church.²⁸

THE BOOK OF MORMON AS A MIRROR OF THE EAST

(Continued from page 203)

appears about 2140 B. C. in southern Egypt, at Thebes, where he seems to have been an importation from western Asia.¹⁹ Can he be the God of Abraham? It is significant that the name first rises to prominence in the years following the time of Abraham's sojourn in Egypt, and at a place where the most famous Jewish colony in Egypt was settled. This colony at Elephantine may have been very ancient, since according to Egyptian records it had been the custom of the people of Palestine and Syria from time immemorial to seek refuge in Egypt and settle in such communities. It is conceded, at any rate, that the colony is a good deal older than the Hebrew records which came from it in the fifth century B. C.; possibly it dates from the middle of the seventh century.²⁰ This would make it old in the time of Lehi and furnish a possible explanation for the strange tendency of Book of Mormon names to concentrate in Upper Egypt.

A reflection of the Egyptian picture may be detected in the coast cities of Palestine, regularly under Egyptian influence, where government was also by priests and judges, who occasionally usurped the office of king. This happened both at Sidon and Tyre; in the latter city two priestly usurpers bore the name of *Maitena* or *Mattena*—a name which has a number of variants and strongly suggests the Book of Mormon *Mathoni*.²¹

BOOK OF MORMON

The experiment with government by priestly judges collapsed, largely due to a rivalry for the chief judgeship among three candidates, all sons of the great chief judge, *Pahoran*. Their names are *Pahoran*, *Paanchi*, and *Pacumeni*.²²

THE OLD WORLD

Such family rivalry for the office of high priest is characteristic of the Egyptian system, in which the office seems to have been hereditary not by law but by usage.²³

The name of *Pahoran* reflects the eastern *Pahura*, which is "reformed" Egyptian, i.e., a true Egyptian title, but altered in such a way as to adapt it to the Hebrew-Canaanite speech.²⁴ *Pahura* (also written

Puhuru) was in Amarna times an Egyptian governor (*rabu*) of Syria.²⁵ The same man, or another man with the same name was placed by Pharaoh as governor of the Ube district, with his headquarters at *Kumedi*²⁶ (cf. the element—*Kumen* in the Book of Mormon place names).²⁷

Paanchi is simply the well-known Egyptian *Paiankh* (also rendered *Pianchi*, *Paankh*, etc.).²⁸ The first important man to bear the name was none other than the son of the above-mentioned *Kherihor*. He did not succeed his father on the throne, being content with the all-powerful office of chief high priest of Amon, but his son, *Panezem* did become king.²⁹ In the middle of the eighth century another *Pianhki*, a king of Nubia, conquered virtually all of Egypt, and claimed for himself the office of high priest of Amon at Thebes as well as the title of Pharaoh.³⁰ His successor, when the Assyrians invaded Egypt, in the days

"Boys, I never had a drop of liquor in my whole life, and I don't want to begin now."

—Abraham Lincoln

of Lehi, fled to a fortified city, as yet unlocated, which bore the name of *Kipkip* or *Kibkib*,³¹ a name that strongly suggests the Book of Mormon city-name *Gidgiddoni* (cf. also *Gimgim-no*).³²

Pacumeni, the name of the third son, resembles that borne by some of the last priest governors of Egypt, whose names are rendered *Pa-menech*, *Pa-mnkh*, *Pamenches*, etc.³³ The Greeks (who often furnish the key to the correct reading of Egyptian names) put the guttural before the nasal, as in the Book of Mormon form, *Pachomios*.³⁴ The most famous man of the name commanded all the forces of the south, and was also high priest of Horus. At least one other governor-general of Egypt bore the name.³⁵

A striking coincidence is the pre-dominance among both Egyptian and Nephite judge names of the prefix *Pa-*. In late Egyptian this is extremely common, and has simply the force of the definite article. For

the Egyptian chief priests *Panezem*, *Pakebis*, and *Panas*³⁶ we have no Book of Mormon parallel, but from the Nephite list we must not omit the name of *Pachus*, since, though I have not found it in the limited documents at my disposal, it is perfectly good Egyptian (meaning "he—Amon—is praised"), both elements occurring frequently in Egyptian proper names.³⁷ Another Book of Mormon judge, *Cezoram*, has a name that suggests that of an Egyptian governor of a Syrian city: *Chi-zi-ri* (*Knudtson, Am. Taf. 41, 2*). It should be noted that the above *Panezem* upon becoming king took the name of *Meriamon*, which has a Book of Mormon ring, even if we don't read it *Moriamon*—a perfectly possible variant.

Sidon was the official port through which the Jews traded with Egypt. Since Lehi and his people were in the mercantile business, it is not surprising that Sidon is the only Palestinian city besides Jerusalem whose name figures prominently in Book of Mormon geography. Moreover, since Sidon was the common meeting ground between Hebrew and Egyptian, and since names in both languages occur in the Book of Mormon, one would expect the name of this most popular place to appear in its Egyptian as well as in its Hebrew form. The Egyptian form (Albright's list XXII, B, 4) is *Dji-dw-na*, which is remarkably close to the Book of Mormon personal name *Giddonah*.

For easier comparison we get the following tentative lists by placing the Old World (OW) words with the New World (NW) or Book of Mormon (BM) words:

Amon (*Ammon*), (OW), the commonest name in the later Empire; originally from south Egypt

Ammon, (BM), the commonest name in the Book of Mormon

Amanathabi, (OW), chief of a Canaanite city under Egyptian domination. The name is "reformed" Egyptian.

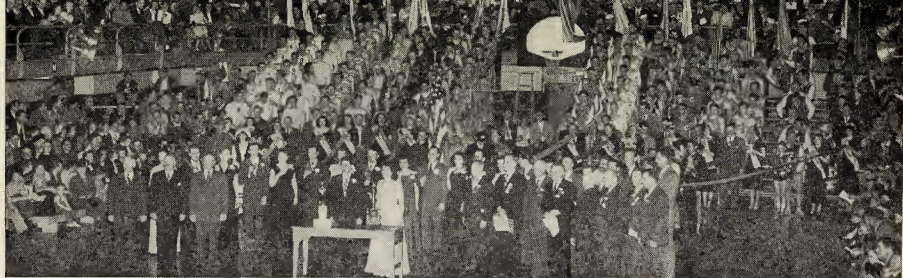
Aminadab, (BM), Nephite missionary in the time of the judges

Chiziri, (OW), Egyptian governor of a Syrian city

Cezoram, (BM), Nephite chief judge

Dji-dw-na, (OW), Egyptian name for Sidon

(Continued on page 249)



CLIMAX OF COLORFUL PAGEANT BEFORE TWO THOUSAND FANS

All-Church Champions—1947-1948

By Les Goates

ASSOCIATE EDITOR, "THE DESERT NEWS"

NEARLY nine thousand young men of the Mutual Improvement Association from the western states, Canada, and Hawaii, participated in the vast international M Men basketball program during the season of 1947-48.

Twelve of these represented the Brigham City Fourth Ward and did so in a most impressive and thorough manner. They won the championship of the first international basketball league ever organized, taking the trophy for the first time, to the city that was named after President Brigham Young.

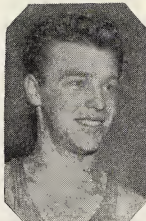
The Brigham City cagers proved a surprise winner over the smoothly

co-ordinated Edgehill Ward aggregation of Salt Lake City, 34 to 32, in a highly-exciting and well-played contest. It was a fitting climax to another successful M Men tournament, one of the best ever played.

The Brigham City team was pressed only in the third and final rounds. Coach Harry Johnson's boys, versatile and aggressive, opened their title chase by beating Jefferson Ward, 49 to 30, and next whipped Glendale, California, 50 to 38.



President George Albert Smith presenting the sportsmanship trophy to Captain Ralph Smith of Holladay Ward.



All-Church Quintet includes, left to right: Roland Williams of Edgehill, Elwyn Peterson of Brigham City Fourth, Preston Merrell of Brigham City, Wilford Hopkins of the L. D. S. Institute, Laramie, and, below, Nathan Wade of Edgehill.



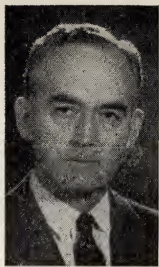
The All-Church M Men Champions from Brigham City Fourth Ward.

Brigham City's driving speed from a quick break, accounted to a large extent for the victory, as it paid off in fouls and accuracy from the free throw lane. Both finalists caged twelve field goals, but the men from the north swished in ten out of fourteen charity throws and that was the ball game. Edgehill's clever ball control kept the runners-up within a goal or two of victory all the way. It was a game to see and one to remember.

The tournament was made up of duly qualified entries as follows:

Brigham City Fourth Ward, northern Utah district; Jefferson Ward, Salt Lake City; Laramie, Wyoming champion; Gridley, Colorado representative; Spencer Ward of Jordan division; Circle-

(Concluded on page 241)



EDWARD L. CLISSOLD

A CALL TO JAPAN

By Edward L. Clissold, PRESIDENT OF THE JAPANESE MISSION

"THERE'S a letter for you," called George's mother as he entered the front door. The unusual note of seriousness in her voice took George immediately to the end table where the family mail lay. Several weeks before his bishop had spoken to him and his parents about his going on a mission. Later, one of the General Authorities of the Church had interviewed him at stake conference. Now here was his letter. He opened it hurriedly. It stated that he was considered worthy to fulfil a mission and was called to go to Japan.

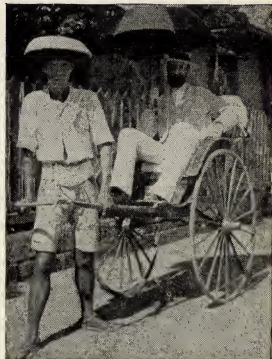
He had never doubted that he would be called, but a mission outside of the United States had hardly occurred to him. Occasionally during the previous several weeks, particularly as the snow piled up and winter set in earnest, he had toyed with the idea of a possible call to Hawaii or Samoa in the warm south seas. But Japan—he could hardly believe his eyes! In an instant the thrill of adventure, travel, and meeting a new people came over him, followed almost immediately by vague misgiving and doubt. He turned to call to his mother and found her standing near, a look of deep concern on her face. "Where?" she asked simply.

He saw the slight intake of her breath and a trace of fear in her eyes as he answered, "Japan."

She noticed his own concern and

put her arm across his shoulder as he sat down. With forced cheerfulness she said, "What a wonderful experience you will have."

After a moment he replied, "I know, Mother, but Japan! I don't



President Heber J. Grant in a jinrikisha at the time of his mission in Japan

Church of Jesus Christ of Latter-Day Saints

末日聖徒耶穌基督教會

PRESIDENT EDWARD L. CLISSOLD of the Japanese Mission writes:

After twenty-four years the Japanese Mission is to be reopened! It was closed in 1924, and the two hundred or more Saints in Japan have had only one official contact with the Church since that time. In 1939 President Hilton A. Robertson, then presiding over the Japanese Mission in Hawaii (now the Central Pacific Mission), made a short trip to the land of the Rising Sun. Although some of the members had strayed without a shepherd, President Robertson found many still faithful and a few striving to maintain a semblance of Church organization. These few were still carrying on at the close of the war and readily made themselves known to Latter-day Saints who went into Japan with the occupation forces. Some of the servicemen and women were Japanese members of the Church from Hawaii. They were welcomed with open arms by the Saints who hungered for news of the Church and longed for the old Church associations. Organizations were effected by the servicemen, to which the native Saints were invited, and small groups of Saints once more began to gather together.

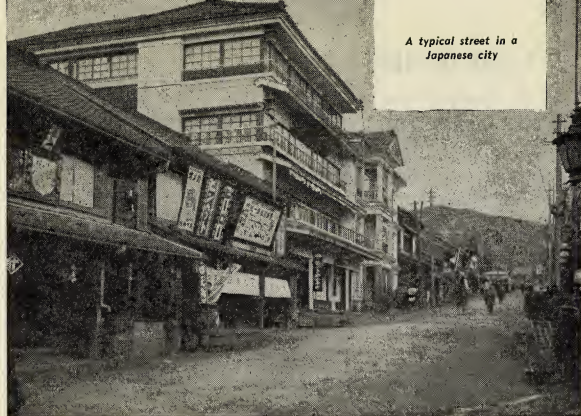
The Church withdrew from Japan when intense nationalism, fanned by ambitious militarists, discouraged every foreign contact and stifled every breath of personal freedom and privilege. The Church returns to Japan while the war lords, defeated and discredited, are being tried as criminals, and the people struggle for world acceptance again under democratic institutions. The Church left as the course of events seemed to confirm the Japanese in their belief that the emperor was divine and the Japanese were destined to rule the world. It returns as the emperor denounces all claim to divinity and the people aspire to a humble place in the family of nations and the brotherhood of man.

Plans called for the arrival in Japan of President Clissold on March 5. Elders Harrison T. Price and Paul C. Andrus of Salt Lake City and Wayne P. McDaniel of Alpine, Utah, have been called to the Japanese Mission, now laboring in the Central Pacific Mission in Hawaii, and will go to Japan as soon as clearances are obtained for them.

know anything about the place, nor the language, and the mission is just being reopened there."

After dinner the family sat down to talk the matter over. George's father had said with genuine enthusiasm when he was informed of the call, "Wonderful! You're a lucky boy."

NOW in the quiet of the family circle the warm glow of joy in being called to a mission slowly possessed him. There was talk of school and mission home, clothes, and sailing dates, and an earnest word from Brother Field that George should begin immediately to prepare himself for his new work. To George's query as to how he could learn much about Japan before he arrived there, his father replied: "There are the school and public libraries; there are, doubtless, many articles on Japan in Church publications, and there are many service people and others here who have recently returned



A typical street in a Japanese city

from Japan. Then, too, there are quite a number of Japanese living here, any one of whom would, no doubt, help you."

George's countenance brightened at the suggestion. He knew there were several Japanese attending the university. He could hardly wait until the next day to begin his study of Japan and everything Japanese.

The morning wore on to a study period, and George headed for the library. To his amazement he found half a drawer of reference cards on Japan—culture, geography, history, language, literature, industry, mythology, religion—more books than he could read in a year. Then, too,

ous gods, and created Japan. George wondered if this could be a perversion of the story of the council in heaven and the creation, which he had learned in Sunday School. The book went on to state that after the age of the gods a historical character, Jimmu Tenno, emerged. He was a direct descendant of Izanagi through Amaterasu, the sun goddess, and the first ruler of Japan. According to critical scholars Jimmu ascended the throne about 25 B. C. He was the founder of the dynasty which Japanese proudly point to as having continued in an unbroken line to the present Emperor Hirohito.



President Grant and his party in Japan about 1902

the latest edition of the *Reader's Guide* listed recent articles on practically every phase of Japanese life.

George selected a little work by Dr. John F. Embree entitled *The Japanese*, published as a background study by the Smithsonian Institute.

The book contained an account of the Japanese myths of origin, especially of the "Plain of High Heaven" where a series of gods were born. Finally a male god named Izanagi and a female god named Izanami were married and became the progenitors of numer-

ANTHROPOLOGISTS, unconcerned about the myths of origin of the Japanese, state that though basically of Mongoloid stock they are of mixed racial origin.

Lying off the great Asiatic continent Japan has drawn her peoples and much of her culture from the north, south, and central coastal regions of the mainland area since the dawn of history.

Little is known of the first ruler Jimmu or his successors until the beginning of the eighth century except that the Japanese had had contact with the Chinese and Koreans and had adopted some of the former's culture, including its written language.

This book gave George a bird's-eye view of the history of Japan from earliest times down to the modern era. From his own knowledge he could trace the general course of Japanese history after World War I. He recalled the great growth of industrial power, the intensifying nationalism, and the policy of expansion which led to the invasion of Manchuria in 1932, the attack on China in 1937, and the overrunning of Malaysia in 1942.

George closed the book, grateful for the information that an hour of research had yielded. His determination to pursue the subject was strengthened.

A FEW inquiries the next day brought George face to face with a former crewman of the Air Transport Command. He had flown over much of Japan. The former aviator began:

From the air Japan seems mostly mountains. Except for the volcanoes, they look green and velvety and are cut by numerous ravines and canyons made by short

(Continued on page 208)



A group of L.D.S. members who met at the Tokyo-Yokohama conference

A CALL TO JAPAN

(Continued from page 207)

twisting rivers. The coastlines extend mile after mile, and are very irregular with one bay joining another. Between the mountains and the seacoast and sometimes far up the canyons the landscape is a patchwork of gardens and rice fields. There is no level wasteland, and many of the hillsides are cultivated. Even right of way of the railroad and the highways are reduced in width by the crowding vegetable gardens. The necessity of cultivating every foot of soil makes the whole countryside neat and gardenlike. This frugal use of land can be understood when one realizes that only fifteen percent of Japan's area is arable and must support over seventy million people.

Most of Japan's larger cities were heavily bombed during the war. As we flew over Kobe, Osaka, Nagoya, Yokohama, and Tokyo, only small portions of them looked as I imagined the whole cities looked before the war. For the most part only chimneys, gutted walls, and barren trees remain. In some areas the roads are completely covered with debris, and a brownish dust seems to cover everything. The one exception to this picture is Kyoto. It was not bombed and presents a beautiful picture with its castles, temples, white buildings, and trees nestling against the foothills.

George broke in to ask whether there were any villages. The aviator continued:

Unlike most American farmers who live on their farms, the Japanese country folk live in small villages and go out to work their fields. The village is a cluster of houses and trees and is usually situated in a spot unsuited to farming. Speaking of farms, in all my flying I never saw an animal or a piece of machinery at work in the fields. The farms are very small, and all the work is done by hand.

George then wanted to know something of the size of Japan and its climate.

Japan proper (Kyushu, Shikoku, Honshu, and Hokkaido) covers approximately 148,750 square miles which I understand is about the size of California. We were told in our area study of Japan that flying over it would be much like flying along our Atlantic seacoast from central Florida to central Maine, and that Tokyo is in the same relative position as Washington, D. C. Of course, Japan is very narrow, varying from only one hundred to two hundred miles in width. In southern Japan the climate is almost tropical. As one goes north, it becomes more temperate, and Hokkaido is much like our northern states—warm in the summer but very cold with heavy snowfall in the winter.

GEORGE'S interest next turned to the Japanese language. He couldn't remember having heard a Japanese word spoken although he had seen several in the newspapers

written in English letters. He recalled *banzai* and *kamikaze*. After glancing through several reference books on Japanese, all of which seemed much too involved and scientific, the prospective missionary found a simple account in the *World Book Encyclopedia*:

Japanese is not related to neighboring tongues, except vaguely to the Korean language, and is considered by scholars a member of the Ural-Altaic group. The adoption of Chinese civilization in the first Christian century included the adoption of many Chinese words, now changed in pronunciation and use.

George was interested to learn that although Chinese and Japanese can understand the same written language neither can understand the other when they speak.

What was his name going to be in Japanese? In an English-Japanese dictionary he turned first to the word "field." He found three general equivalents: *No*, *Ta*, and *Hatake*. He didn't like *No*, and thought *Ta* too short. That left *Hatake*. This word seemed easy to pronounce, just "ha" and "take." He could find no equivalent for "elder" but learned that *san* stands for "mister" and comes after

the name. So in Japan he might be called *Hatake san*.

NOW to speak with a Japanese about the language! The next day he saw an Oriental sitting alone at a table in the library. He sat down, and as the student looked up, George asked, "Are you Japanese?" The answer, "Yes," was given with a friendly smile. George introduced himself and in a few words told, half-apologetically, because he thought his listener wouldn't understand, about his assignment to go to Japan. As George proceeded, the young Japanese manifested great interest, and as George finished, he said, "Call me Ralph; that isn't my first name but was given me in school because the teacher couldn't pronounce my Japanese name." Then he added with pride and amusement at George's surprise: "I am a member of the Church, too, and hope some day to go on a mission to Japan."

George was delighted, and before he could frame the question Ralph continued: "I am from Honolulu." Then he told of his home in Hawaii, how the missionaries formed a Boy Scout troop in his neighborhood and later a Sunday School. It was through the missionaries that he became interested in law and in the university in Utah.

George asked if he understood Japanese. He replied that he wasn't an expert by Japanese standards but had studied it in language school in Honolulu and had been on a six-months' tour of Japan with his parents. He told George that the correct pronunciation of his name in Japanese was "ha ta kay," and offered to help in every way possible. He suggested that George try to learn at least five Japanese words every day.

"What fortune," George said to himself as he walked home that afternoon, "a Japanese, and a member of the Church with objectives similar to mine!"

The Fields were delighted with George's progress and with the new friend. When Ralph came to dinner a few nights later, their estimation of the Japanese and enthusiasm for their son's call took a decided spurt.

As George turned to the religions
(Continued on page 243)

I BEND TO THE WIND

By Deon Nethercott Olson

I BEND to the wind which sends me soaring
High in the heavens. The ocean's roaring
Far below

Comes to my ears in broken meter,
But the song that it sings is far, far sweeter
(This I know)

Than bards with tuneful voices swelling
Have ever told. And in its telling,

A truthful story, Beautiful, praiseworthy, is unfolding
To my ears. Then my eyes, beholding

All true glory, Cannot turn away, but still keep gazing.
Speechlessly, my heart is praising

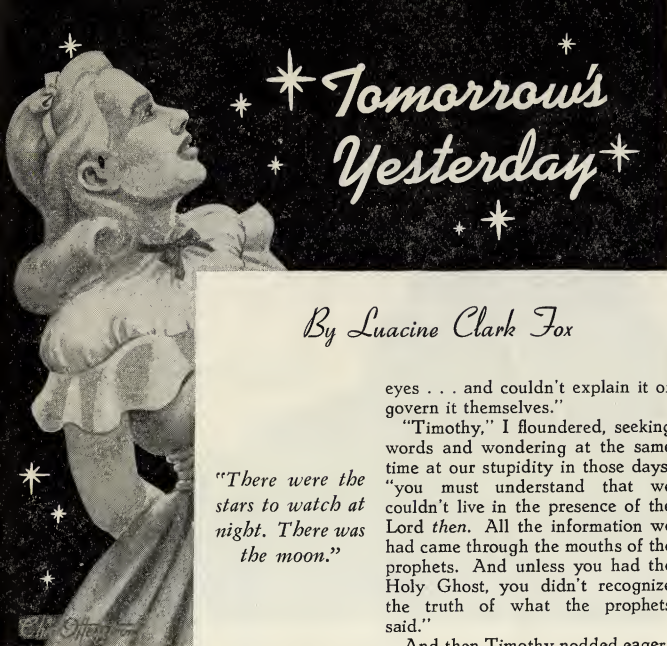
Cavalcades— Cavalcades—
Cavalcades which keep on marching
Through mountains, over oceans and deserts parching.

Through many decades
Of heartbreak and anguish; Americans
striving
Toward ideals. Against their enemies' con-

quering
To do them harm
They build a bulwark of unity, allaying
Dreadful fears which might conquer them,
staying

Their great alarm.
"Democracy!" How the word keeps pound-

ing
Ever in my ears, keeps sounding,
"On and on!"
Night and darkness are autocracy,
America, let the word "democracy"
Forever mean dawn!



By Lucaine Clark Fox

"There were the stars to watch at night. There was the moon."

LOOKING BACK on it now, it seems incredible that we didn't see, didn't understand. The signs were so obvious. Everything clicked into place so smoothly and right on schedule.

Elizabeth, how could we have been so blind? Those days seem to me now like dim nightmares of the past. Of course, in many respects those days were nightmarish in quality, but they were terribly real.

Pain. Did we actually feel it? Of course we did. And sorrow and—most unbelievable of all—doubt. Elizabeth, how could we ever have doubted? But we did. Little Timothy Johnson, the boy on the next estate—oh, you know him. He was born two years after the Second Coming. Know the boy I mean? Yes, that's the one. He has asked me again and again about that.

"How could you have helped but know there is a God, Sister Martin?" he insists. "There were the stars to watch at night. There was the moon. God made them."

"Yes, Timothy," I have said, "but . . ."

"And the sun in the daytime. Didn't people know? When they saw his handiwork with their own

eyes . . . and couldn't explain it or govern it themselves."

"Timothy," I floundered, seeking words and wondering at the same time at our stupidity in those days, "you must understand that we couldn't live in the presence of the Lord then. All the information we had came through the mouths of the prophets. And unless you had the Holy Ghost, you didn't recognize the truth of what the prophets said."

And then Timothy nodded eagerly, "But Latter-day Saints knew for sure, didn't they, Sister Martin?"

There you are. What could I say? As always I was at a loss for words. Seriously, what excuse did

★

Provocative thought lies in this intricate story following the resurrection. And maybe there is an earnest plea for us to change our actions—and prepare the way!

★

we have? Those of us who were members of the Church—and failed to measure up?

Oh, yes, I know. Lucifer. I must admit that with Lucifer bound it's just as hard to remember his wiles now as it was then to imagine life without him. I have to keep reminding myself how difficult he and his angels made things.

THE old motion pictures! Remember, Elizabeth? The absurd styles of dress and undress and, mercy!—the importance we attached to them! Lucifer was extremely clever there. He used the guise of physical beauty to cover all kinds of wickedness. The lovely, painted mouths of harlots uttered every manner of false doctrine so simply,

so convincingly that even some of our own young women aped their degrading styles and manners. Oh, I'm not forgetting some of the really splendid and fine things the world had to offer in the fields of art. Our Saints would go to see these good things, but along with them, sons of men brought in subtly veiled rottenness. The first thing we knew we were accepting immorality and laxness in obedience to his commandments as necessary and natural. Our youth began to take such negligence as a matter of course. It warped their sense of values. Everything had to be—what was the word—"exciting"?—no, "glamorous," that was it. "Glamorous!" How empty and shoddy it seems now, compared to millennial life.

Yes, Lucifer crept into everything. Remember the stories and books? Little by little immorality flourished there, too. Adultery was treated as a harmless complication of married life that should be met naturally and calmly—ugh! The way the wool was pulled over our eyes! The popular songs were slyly suggestive and—what, Elizabeth?

Oh, yes! The advertising. Anything to get money—even lies, if they could get away with it. And for what? So they could gain the pleasure of the flesh, most of which led one straight down the path to Lucifer.

It wasn't all wickedness, though, in those days. Not always! There were the good times and the good, humble people, too. What feasts of the spirit those annual conferences were! Knowing as we do now that often angels and heavenly beings were present, it's no wonder we felt so near to Him on those occasions. Those were the times when I wept for joy and often longed to burst into songs of praise as we do now.

Then, too, in the presence of death, I felt very close to him. Death—the word seems foreign on my tongue now. Do you know what I mean?

ELIZABETH, it makes me humble to know that I, as unrighteous as I felt, (I made so many foolish mistakes) was still enabled to rise in the morning of the first resurrection.

Yes, I'm weeping, I know. But I can't help it! To hear that call—to see the graves opened! My grave, Elizabeth—and yours! My

(Continued on page 246)

THE NAVAJO... his predicament

PART II*

The Navajo Indian Is Economically Insecure

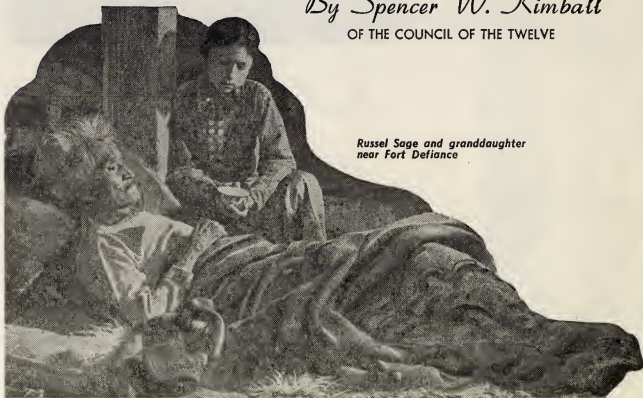
By Spencer W. Kimball

OF THE COUNCIL OF THE TWELVE

THE Navajo had been assured a "school and teacher for every thirty children" when he gave up his properties and his liberties in signing the treaty of 1868, and the failure of the government to fulfill this promise has been shown with the sad result of Navajo dependency, illiteracy, degeneracy. To those conditions are now added the specters of hunger and cold. They have been bound down with superstition. They are suffering from exposure and hunger. They live in an almost hopeless situation in which they cannot expect to sustain themselves economically. They are ill and poorly housed! Certainly all of these ills could have been overcome if universal compulsory education had been provided for them these eighty years. After some generations of real education, the Navajo will emerge cultured, educated, and trained. He will learn how to make a good living and will have the tools with which to do so; he will learn sanitation and good health habits; he will develop his talents and fill his mind with useful knowledge and will grow and develop and flourish.

But today the Navajo Indian is in distress. His hopes have been blasted and his spirit crushed. Though aristocratic naturally, he has waited so long for treaty promises to be fulfilled that his inferiority complex has become a hindrance to him. He has lost confidence in the White Man's promises. He states that every time the White Man has touched his life it has been for exploitation.

We must bear in mind that these people, once free, independent, and secure, were invaded, subjugated, and interned by us in concentration camps where they have been as they say "prisoners of war" for eighty-four years since their final surrender to United States troops. The reservation which might have supported the nine thousand will not



Russel Sage and granddaughter near Fort Defiance

—Photograph, courtesy Milton Snow, Navajo Service

sustain the sixty-four thousand natives who now compose the Navajo nation. With no movable frontiers, and with the lands of the country almost wholly appropriated, there is little chance to extend the reservation. The tribal resources are many and can be developed to some extent to give economic opportunity to the Indians, but it would seem that as the tribe grows and the facilities are not developed to keep pace, some other answer must be found. The Navajo must be trained so that he may compete with the non-Indian in the professions, business, industry, and other employment off the reservation. He has a long way to go.

It is estimated that the Navajo income is only about one-tenth that of his non-Indian brother. They are pastoral people. They have depended heavily upon sheep and other livestock for food, wool, pelts, and for money. The average income of the individual Navajo is estimated to be about \$81.00 a year. This amount comes from several sources including sheep, labor, agricultural products, weaving, and silversmithing. This means that about \$1.50 a week must purchase all his food, clothes, and entertainment. It

means that he must subsist upon about \$1.00 a week for food, and this to include the home-grown products, pinon nuts, and wild peaches. Many Navajos have less.

Recent press dispatches stated that a United States Bureau had set as a "modest but adequate" standard of living budget for us \$3,458.00 a year. It was stated that the average family would need to spend more than \$3,000 a year for goods, services, taxes, and other essentials. It was suggested that the present \$1.25 an hour would need to be increased to \$1.55 or \$1.75 an hour to meet this standard of living. But the Navajo must subsist on not \$1.50 an hour or a day but \$1.50 a week for each person.

From the two sheep for each Indian, given to them as they returned to the reservation in 1868, through their industry and thrift, they had increased to more than a million head by the early thirties. But the government, finding the erosion a serious menace, put into effect the stock reduction program which has been almost a crushing blow to these people who leaned so heavily upon herds. They must reduce their sheep. With the 15,445,000 acres of grazing land, they are limited to graze only about 600,000 sheep.

*Part I of "The Navajo" appeared in February 1948

This means less than ten sheep a person, and this number must be further reduced by five head for each horse or cow kept. It is estimated that 250 head of sheep will produce a net annual income of about \$750.00 and that this amount is a minimum income required for bare subsistence for a family. On this basis only 2,400 families could subsist, but there probably are 12,000 families. The tribe continues to increase, and the productivity decreases—the result is deprivation and suffering.

There are a few small areas under cultivation, but it will be apparent at once why these good people are in such distress when we compare the land valuations:

Average value of reservation land
estimated at\$1.44 an acre

Average value of non-Indian land
in Arizona, New Mexico, and
Utah contiguous to reserva-
tion 8.46 an acre

Average value of all farm and
rangelands in United States..31.71 an acre

There are many places in the United States where 160 acres of land will make a good living for a family, giving to them not only necessities but also many luxuries of life. But here on the reservation which we gave to the Indians in lieu of their vast holdings, it is said that it takes 160 acres to support one horse. I have priced land in Utah and Arizona and have found that

good land with good water rights is quoted at from about \$200 to \$1,000 an acre. Why didn't we give the Navajos a reservation including a few million acres of this kind of land instead of that which is appraised at \$1.44 an acre?

There are only about 20,000 acres of irrigable land of the more than sixteen million. It is estimated that an acre of class one land is equivalent to six and one-fourth sheep units, and an acre of class two land to four and three-fourths sheep units. Forty to sixty acres of land would be equivalent to 250 sheep which is the minimum requirement as indicated, and yet the average farm acreage for the Navajo is one-third acre and about seven to ten sheep. Or it would be about one and two-thirds acres for a family of five or about thirty-five to fifty head of sheep. It is obvious why it has been deemed necessary to send into the reservation great quantities of food and clothing to supplement the inadequate stores they possess.

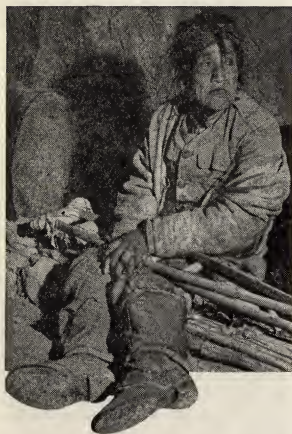
Of an estimated 7,300 stock owners, it is said that there are not more than one hundred owners who possess a herd of sheep sufficient to provide an adequate income even at their low standard of living. The average income from this source was about \$35.00 per capita. The tribal attorney advised that there are 6,334 families or about half of the total who have fewer than one hun-

der the clothing for the year, leaving only a few dollars for machinery, household equipment, and miscellany.

THOUGH a purchaser pays a good price for a Navajo rug, he must realize that the Indian woman who produced it received only about 3c to 7c an hour for her time, while rug weavers in Philadelphia are said to receive \$1.00 an hour. She must purchase at least part of her wool and the dye from the trader. She then constructs her own loom from



*Child of the Desert—
what future for her?*



Percy Hayden, blind and crippled near Ft. Defiance
APRIL 1948

dred sheep, though 250 are thought to be a minimum herd to produce a minimum subsistence. Only 129 families have as many as 201 to 300 sheep. He states that there are 76,000 fewer sheep on the reservation than there are permits issued.

To supplement the income from sheep, the women weave, the men make jewelry; they cultivate such crops as are possible, and they labor wherever employment can be found. The weaving brought to the tribe an average of \$7.08 per capita in 1940; they received from the farms about \$11.89 per capita for the year, and they received a little from silver work and miscellaneous activities. The \$81.00 income was used for necessities. About \$20.00 of it was the value of the food which they grew, about \$37.00 for food purchased, and about \$13.00 must buy

sticks, and perhaps under a tree she sits on the ground for long days to weave the beautiful rug which she sells back to the trader. The differential between cost and selling price to her is actually so small that rugs are not woven in quantities except when poverty and hunger force them to do this difficult and unremunerative work.

The same is largely true of the silversmith. The worker purchases his silver and his stones from the trader, and often with his pliers and other inadequate tools he fashions the attractive jewelry on which his profit is also small.

The silver work is now threatened as big companies flood the market with silver and turquoise ornaments

(Continued on page 212)

THE NAVAJO . . . HIS PREDICAMENT

(Continued from page 211)

which are made by machines. A few Indians are employed to assemble the parts and do some little work on them, and the items are sold as Indian-made jewelry. It is obvious that the individual Navajo with his primitive methods and crude tools cannot compete. Consequently another of his industries is threatened.

The 20,000 acres of irrigable land is a small area to be divided among 64,000 people. Federal statistics tell us that in 1945 the average size farm in the United States was 190.1 acres. But most of those few Navajos who have little farms have but a few acres, with questionable water right, with primitive implements, little knowledge of seeds or soils, methods or products.

A recent report states:

Agriculture Secretary Anderson estimated 1947 farm income at \$29,700,000,000 up 21 percent over 1946, and an all-time high.

And today, when the average United States farmer and stockman have received record returns for their products, the poor Navajo has received the smallest.

Another report says:

The average farm operator realized a net income of \$2,541.00 from agriculture and government payments in 1946, after the payment of taxes and other expenses.

Contrast this net income, \$2,541.00, with the average of \$11.89 per capita, or \$60.00 a family, received by the Navajo farmer, or with his total income of about \$400 a family.

SOME of the Navajos made good money during the war period, but like their white brothers, they spent it and have little to show for it. There is little incentive to save on the reservation, as it is difficult to invest since they may have no permits for additional stock, no land on which to build, no storage for food. It is reported that rugs and silverware are a drug on the market, and more jewelry of the Indians is said to be in pawn than ever before in history. Interest rates on these loans are purported to be as high as one hundred twenty percent annually or ten percent a month.

Only thirty-five of the possible 12,000 families earn as much as \$12

\$2,000 a year. It is obvious that the Navajo is the "forgotten man." He has been left to shift for himself with many handicaps. The wasteland given him for his reservation is a vast area four times as large as Massachusetts and consists of rocky mesas, eroded flats, dry washes, and dusty plains. It is so dry that this entire area furnishes only about 2½ percent of the water which reaches Lake Mead, but it carries about 35 percent of the silt that reaches that reservoir. This vast area, one-half as large as Pennsylvania, has not a single town of any size, no railroad, only one highway of a hundred miles, and almost no roads worthy of the name. Here lives the lonely Navajo in his poverty and suffering. Here he is in distress for the very necessities of life.



THE Navajo today shivers in the cold; he dies prematurely with diseases because of malnutrition and because of lack of sanitation; his standard of living is far below that of European peoples whom we seek to assist; he is without many of the necessities of life as well as the comforts and luxuries. And all these ills are upon him because of the treatment he has received from the great and powerful nation of which we are a part, which nation invaded his country, subjugated him, took from him his liberty, reservationed him on perhaps the most worthless area in the country, and for eighty years treated him as a prisoner of war. The Navajo by treaty forcibly relinquished his right, title, and interest to his America and promised to remain on the barren reservation "and they will not as a tribe make any permanent settlement elsewhere," and they understood that if they left this forbidding and unproductive area, "he or she shall forfeit all

the rights privileges and annuities conferred by the terms of this treaty." No vote was given him and no chance to better his conditions. And the principal benefit promised him by the treaty and the one that could give hope was the "school and teacher for every thirty children" which he has never received to this day. His ills may be traced to his lack of education. If he had been given schools for eighty years comparable to our own, the Navajo would long ago have thrown off the yoke of bondage. He would have discarded his diabolical superstitions which bind him down; he would have relinquished the mite which he has received for the liberty which awaits him; he would have learned how to farm properly and make the most of the land he possesses; he would have learned to speak the language of the nation; he would have become trained in the arts and sciences; he would have become proficient in the professions and businesses. In short, he would have become one with us, equal to us, accepted by us. And let us prognosticate for the Indian of the future, that when he has had some generations of training and freedom and advantages comparable to our own, his darkness will give way to light; his ignorance and superstitions to sophistication and learning; his serfdom to leadership; and his confusion and frustration to clear vision and understanding and to a knowledge of God and his dealings with men.

The Navajos Are Sick and Sore, Hungry and Cold

They live in mud hogans under most primitive conditions. The home is a temporary structure for the family and may be miles away next year, as they follow their little band of sheep. The hogan is of logs covered with mud. It is igloo-shaped, generally with a dirt floor. Here lives the family which may often consist of ten or fifteen, including the in-laws and the orphans from other families. There are generally no beds, tables, or other furniture. The family sits and sleeps on sheep pelts on the floor. The one room is bedroom.

(Continued on page 252)

THE IMPROVEMENT ERA

Notes on some QUAIN'T Dating Customs



DATING is one of the exciting adventures of life. It should be fun, and it sometimes leads to marriage—which can be a very happy thing!

Fifty years ago, in grandmother's time, there developed some singular customs in connection with dating—or "keeping company," as she called it. These customs were built around strict chaperonage and, to us, a strained formality. Decorum was the watchword. A gentle game of croquet, hampered by the long skirts we love today, was stirring sport, and a ride behind a span of "bays" was a thrilling experience—and, come to think, it still would be! A proposal on bended knee was not then considered altogether funny!

That was fifty years ago. But what an array of odd customs we are assembling for the amazement of future grandchildren. Some of our most treasured dating customs are practically guaranteed to defeat their own purpose. They're not much fun. At least they're not always fun for everyone. And they aren't the best ways of preparing for a happy marriage. They are definitely quaint customs.

This matter of going to a school or a church dance and pointedly ignoring all your friends and acquaintances there assembled. You and your escort dance together exclusively all evening—broad-shouldered boy, shining-haired girl—revolving in a world of your own. Never a dance exchanged. No socializing. Fun? Perhaps—for some couples for a short while! But what about the girl who is "stuck" with the wrong boy or the boy whose parents have persuaded him to take out the little neighbor girl because "she's such a nice youngster, and you both need to get out and meet other young people"? Fine opportunity!



By Mary Brentnall

Then there is that interesting little matter known as "going steady" in which an understanding is reached. John agrees to be on the job and see that Marjie gets to all the important social affairs and that her week-ends are taken care of adequately. Marjie agrees to turn down all other invitations in the hope that sooner or later—sometimes at the last moment—John will call her. It becomes an interesting little experiment in which one member of the partnership almost always assumes his responsibilities more conscientiously than the other, and in which the more security you aspire to, the less certain becomes the whole proceeding. Youth, being the resilient substance it is, the results, though seldom good, are not always tragic. But where's the fun? And where is the guarantee on good selective training for marriage?

Then there's the fellow who follows the opposite custom of taking out a new girl practically every week. It's a little like collecting neckties. He loves new ones but hates "like thunder" to give up the old treasured neck drapes. Sooner or later, of course, this fanciful sys-

tem takes care of itself. It drops of its own weight. The "cute" girl whom he hasn't got around to for a month has accepted other dates, and he's out! But he would be less laughed about if he could limit himself to two or three—even a slowly changing two or three—until time to make the final choice. Girls, too, sometimes "play the field." Today this is called "popularity." Fifty years ago it was named, "Having many strings to her bow." However, it isn't as much fun as it seems today, and it wasn't as much fun as you'd think fifty years ago—so Grandmother assures us. Playing coy to twenty suitors can be deadly boring, and it never did guarantee a happy, successful marriage.

THEN there is that other playful custom which has fastened itself upon the fortunate or unfortunate—depending on your viewpoint—young citizens of today—the kissing custom. And what a tangle that poses! Collect the opinions of thirty different girls and fellows on the subject, and I'll guarantee you complete confusion.

"A kiss doesn't mean a thing!" "A kiss is a real bond between two people." "I certainly wouldn't kiss a boy on a first date." "How many times do you have to go out with a fellow before you will kiss him?" "I think it's all right to kiss a boy if you really like him." "The girls think you're an awful drip if you don't kiss them." "The boys think you're frightfully snooty if you won't cooperate and give them a good time." "There are all kinds of kisses." "It's just a casual custom like rubbing noses." "It's like candy eating—some people can take a little piece and be done. Others aren't satisfied till they've eaten the whole box." "I like double dating

(Concluded on page 214)

Some Quaint Dating Customs

(Concluded from page 213)

because you know your friend has got to be satisfied with a quickie or nothing at all—else he makes himself conspicuous." "I begin to talk frankly as we get near home—hoping to divert him and so slip into the house without a clinch." Confusion—see what I mean?

THIS one is a young boy-custom.

Just sixteen with a new auto license but with grade-school social habits! They drive up in trios and honk and yell for Ann. She would gladly come out. After all, she's young and informal herself, and the car looks wonderful! But her older brothers and sisters won't let her.

"Don't you dare dash out to those brats. Don't they know enough to come up to the door when they want to see you?"

The honking custom is prevalent among the younger boys—but it's a singular one you must admit! And if you don't want to be labeled a "brat" by the older kids, just remember that when you are old enough to drive a car, you are old enough to march right up to the front door, sound the musical chimes, and ask for Ann. Too bad—but it's one of the quaint customs decreed by the older groups!

One of the oddest dating customs is the eating custom. No matter how late the hour—how adequate previous refreshments—how many people in the world are starving—after every date, food! It ranges from root beer and hamburgers to a full course dinner. It's hard on student budgets, on parent's peace of mind, and on young people's ability to be up and about the business of the morrow, but it's the custom!

And of course, all these strange customs add up to the absolute and immovable custom that you cannot even ask a girl out without a car. That is an essential. The bonds you bought during the war, the money your parents banked for you to get "your start" later on, a sizeable portion of the government G. I. educational allotment must go for the purchase or operation of a car.

WHAT does it all mean? I don't know exactly. In some degree, I believe it is all part of the instability of life at the dating age. Only the grandchildren of fifty years

hence will be able to look back and say whether these quaint dating customs are merely funny or whether they have a markedly poor effect upon the value and happiness of family life.

I have no fears of the latter, if young people will think through their dating habits, see them for what they are, and determinedly make the important and much-needed changes.

THERE are signs of restlessness and rebellion. Jean, home from the Gold and Green Ball replies to the query, "Did you exchange dances with anyone?" "Yes, once with Jim and Louise—Jim always exchanges. He's nice that way. But of course, Louise *knows* that he likes her best!"

You see, an element of chivalry is involved. Because once, someone insisted on dancing every dance with his girl—either as evidence of devotion or because he didn't enjoy

Let's TALK IT OVER

dancing with anyone else—others followed the same pattern and finally, anyone who wanted to trade dances gave the impression that he wasn't quite satisfied with his own partner. A silly situation, because it should be taken for granted that few of us are permanently satisfied with our dating partners. We like them fine, but we want to try many—and the way should be wide open. But hope is rising. There is an undercurrent of dissatisfaction with the exclusive partner idea at dances. I, for one, am glad of this dissatisfaction.

Let's try to analyze some of the other customs. Going steady is just another evidence of the modern craze for "social security" now sweeping the country. But it would never win the sportsmanship trophy for dating. No one can question the right, or seriously criticize the action, of any young man who deliberately decides that he is going out with only one person—"from this time on"—as long as he keeps his decision to himself and asks no similar promise from the other. Nevertheless, complete freedom is the safest and consequently the most secure way to bind friendship

and hold it through the years. In the end it is the most fun because it makes a better "game." And it is a far better preparation for marriage because through about ninety percent of our dating life—up to the moment of final decision—selection is almost unlimited.

As for the kissing situation, it is in such a condition of social flux, with such marked confusion of opinion, that it seriously threatens the integrity of our emotional responses. For when, after all, is the right time to kiss? Is it on the third date—or the seventh? Do you kiss a girl because you love her or because you believe "no girl should grow up un-kissed"? Is it the "pay" a girl gives for a pleasant evening, a mere social formality like shaking hands, or is it a bond of affection and trust? Is one kiss enough or does it lead us, possibly, into tremendous backwaters where we are definitely over our depth and have difficulty swimming out? Many young people today, while contending that a date kiss can be a pleasant experience, are so aware of the problems involved that they would gladly go back to the old custom whereby a kiss sealed an engagement.

UNDOUBTEDLY, the best customs we could strive for in our dating are those which leave the way open to growth and understanding. They are the customs which grow out of unselfishness and respect for the rights and happiness of others. They are the customs of freedom which may lead to great love, or to complete withdrawal—with no one the worse for it. The best dating customs are built upon faith and self-control and even some measure of self-denial. They are founded upon a knowledge and acceptance of the fundamental laws of cause and effect—with only enough experimentation to keep us alert to new beauty in life. They rest securely upon the advice of our happily married parents and our successful friends. They are founded upon the principles laid down by religious conviction.

That our grandchildren will look upon some of our dating customs with merriment is certain. But if we are wise in our appraisals and courageous in making needed changes, they will look upon many of them with respect and gratitude.

Spiritual Health

By Frank S. Wise

I WONDER why it is that some people, realizing that religion includes the supernatural, expect a knowledge and assurance of its reality to come through the agency of miracles. In all other walks of life, we learn early that ability to understand and to do things, comes through the application of intelligent thought and study, backed up by practice. In other words, we learn by doing, and the measure of our success depends to a large extent on the industry and determination we exhibit.

Why should not an understanding and a working knowledge of religion come to us in a similar manner? Is there really any logical reason to suppose that light and knowledge should suddenly flood our minds and give us an insight into the ways of God, without any application or effort on our part? I think not. One might as well expect to develop speech and the ability to climb a mountain without the prerequisites of long and arduous baby talk and tottering steps.

The analogy of physical health can throw a great deal of light on the subject of spiritual health. There is not one of us, who, on seeing a well-proportioned man or woman pass by with light tread and a healthy glow in the face, would not admire and perhaps be a little envious of such obvious physical well-being. Whatever our own physical state may be, there is a feeling of satisfaction in a sight such as this—a sort of confirmation that the human race is not entirely decadent, after all. But have we stopped to think how much time and effort have gone into the building of such evident health? Do we picture the care that has been lavished on this human frame by a loving mother during the years of infancy? Do we hear the labored breath of little lungs as they strive to supply the extra oxygen for those last few steps between the sofa and the radio? And what about those big blue bruises and other marks caused by unexpected contact with non-resilient objects!

Those muscles, so well developed now, so responsive to the slightest call upon them . . . did they just happen that way? Why, of course not! Years of exercise and regular habits increased the power and strength of these engines which gave control to the human frame, until the full measure of their development was achieved.

THERE are few today who ever attain to the full development of their physical mechanism. The fret and worry, together with the labor-saving devices of modern times, are effectively reducing our bodily health—in many cases, to the danger point.

Complete physical health depends on regular exercise of the limbs. The movement in these members causes the blood to circulate more freely due to the exertion and increased heart action. This blood flow helps to carry off waste and poisonous matter and generally tones up the system.

It is a well-recognized fact, that to achieve and keep physically healthy, we must first build our bodies to their full stature and capacity through long years of application and use. We must feed them the right food and protect them as far as possible from danger and accident, and we must cherish and maintain that state of well-being to which we have so laboriously attained, for neglect and misuse will cause us to lose weight and color, upset our nerves and organic functions and quickly bring us low in resistance and immediately open to disease.

I rejoice greatly that the Church of Jesus Christ of Latter-day Saints proclaims as one of its leading doctrines, the necessity of activity within the Church. Each person is en-

couraged to develop spiritually. No priestly class performs religious exercises for the members. One might as well expect the movements of a mother's arms and legs to develop and strengthen the flabby material that constitutes the muscle and bone of the little child. Each member of the Church is given the opportunity to learn and then to practise that learning by doing.

In this manner is the Church served; in this manner is the Church run. The young girl of sixteen or seventeen, who only a year or two ago was herself sitting in Sunday School listening to an ably presented lesson, is now teaching children of four and five years of age the principles of the gospel.

The boy twelve years of age, now accepted into the priesthood, is given the opportunity of functioning in the ordinances of the gospel as did the sons of Aaron anciently.

From these humble activities, he may go from responsibility to responsibility until he is admitted into the higher priesthood and empowered to preach the gospel and perform duties comparable only to the prophets of old.

This is spiritual health, to develop one's spiritual muscles with doing, to practise the powers with which one has been endowed, to climb from opportunity to opportunity, feeding on the knowledge of truth and building spiritual form and stature by rubbing shoulders with problems and adversity.

A WORD OF WARNING with regard to overburdening: Just as the physical frame will stand so much and no more, so the spiritual has its limitations of load. All too often, we find that the wards of our Church contain some dependable brothers and sisters who will always be willing to take on "just one more job." Is this wise? Is this fair? Let us turn to our analogy again; if it is a true analogy, it should help us answer this question also.

Development to full stature has

(Concluded on page 216)

Something Concerning the ORIGIN OF WORDS

HOW words came to be is a fascinating subject that would take many years to unravel—and, of course, we haven't that much time at our disposal. So we have to telescope that which we wish to say—and leave you to find out more about these tools which we use to make our ideas and ideals and thoughts and dreams known to others.

Words, like human beings, have ancestors, and it proves an interesting study to analyze some of their origins. Some of these words fall into bad company; others of them change meaning completely as time goes by. The word *village*, for instance, has as its first cousin, *villain*! *Vicinity* is a great-aunt of *village*; and *villancico* is a kind of third cousin. Oh, you don't know what *villancico* means? Frankly, neither did I until I looked for it. It was originally a Spanish part song, which accounts for the *villa* part of it; later it developed into a kind of cantata or anthem sung in the churches, especially at Christmas time.

The word *fine* by its actual definition means something quite (and that means entirely!) different from the way it is used today. If you know the nursery rhyme, you will

know the actual meaning of the word:

Curly locks, curly locks, wilt thou be mine?
Thou shalt not wash the dishes nor yet feed
the swine
But sit on a cushion and sew a *fine* seam
And feed upon strawberries, sugar, and
cream.

Thus we have words that mean one thing in their original sense and are applied in another sense to something quite (remember what that word means?) different. One question on the usage of words that has often bothered some Latter-day Saints is the usage of the words *tea* and *coffee* in usage other than when hot drinks are designated. The common usage of the word *tea* for an afternoon reception has been generally discouraged by Church members. It has been suggested that perhaps the word *Friendsmeet* might substitute for it (see *Era*, July 1941, p. 420). Since usage is what determines the meaning of the word, maybe we are making too much of an issue of it. The word *tea* for this affair does not necessarily mean that *tea* is served; it is simply a convenient name for the kind of affair at which one calls but does not remain for a great length of time. Unless Latter-day Saints want to use the more formal name *reception*

or coin a new word, they may find themselves using the word *tea* for this afternoon gathering. And whether they drink postum or chocolate, they will undoubtedly use a teaspoon!

Another word that seems to bother is that of *coffee shop*. This again has come to have significance as an informal rather than a formal dining room. One need not order coffee when one eats in a coffee shop. In fact, one of the chief charms of the coffee shop is that a la carte orders are featured, and one may order as much or as little as he desires. This term has come to be used generally throughout Europe and Canada and the United States as well as among English-speaking peoples everywhere. A coffee shop does serve coffee if it is ordered, but it need not be ordered any more than at a formal dinner wines and liquors need be ordered.

And that brings up another word that has changed meaning within the past few years. A *bar* in the old days invited raised eyebrows and shuddering glances. Today we have milk bars, blouse bars, snack bars, and, oh, yes, woe is me, *candy bars*! The words *salon* and *saloon* are also illustrative of what we said when we mentioned words that fall into bad company. A *salon* today is something to be respected for the uplifting entertainment that occurs therein. But a *saloon*, which was originally the same, has sunk to the lowest depths, and only depraved people would enter there.

—M. C. J.

SPIRITUAL HEALTH

(Concluded from page 215)

been found to be a prerequisite to spiritual and physical health. Yet we know that there are limits beyond which it is not wise to force the body. Likewise, it is not wise to load the spiritual body with more than it can properly carry, otherwise a breakdown may occur. This is often evident where willing members have been loaded to a point where they have broken down, and taking the opposite swing of the pendulum, often stay away from Church activity altogether for a time. All too often, this break becomes permanent, but at best, re-

cuperation, just as in the physical analogy, is slow and often leaves a permanent disability.

Just as the law of health operates inexorably in the physical form, so it will operate in the spiritual realm. Measure your own health by the size of your biceps of testimony, your uprightness of backbone in being honest with the Lord in tithes and offerings, the capacity of your lungs for withstanding a sudden load of responsibility, the quickness of your reply when faced with challenging opposition. DON'T BE A SPIRITUAL CRIPPLE!

SOLDIER COMES HOME

By Nona Hansen

THERE is my home just over the hill
Down in the valley below,
A white-timbered house just down the block,
Round it great poplars grow.

A cobbled path leads from the gate.
It patterns its trend to the door;
Two years have passed, now this makes
three,
But home will be just as before.

'Twill all be the same, I'm sure it will be—
The house, the garden, the trees,
Neatly trimmed lawns, that sweet clover
smell,

The sunshine, the rain, and the trees.

I have come home, back to this house
Back to this place of my birth,
Back to the garden, the lawn, and the trees,
Back to my heaven on earth.

THE IMPROVEMENT ERA

THE CHURCH MOVES ON

(Concluded from page 197)

were not plastered or stuccoed until years later.

The wall was primarily constructed as a make-work project for the unemployed, both convert and California-bound traveler, who entered the valley during the first decade, and who needed work. A secondary purpose was to protect the tools and equipment kept on Temple Square when that spot was the industrial hub of the area, with its machine shops, built primarily to aid in the construction of the Temple, but which were used by the entire community.

Czech Missionaries Safe

ALL thirty-two missionaries of the Church in Czechoslovakia were safe and well at the end of February, and their work was progressing as usual, President Wallace F. Toronto of the Czech Mission cabled immediately following the communist coup.

Primary Summer Program

"THE Nations Shall Gather Unto Zion" is the theme to be used by the Primary Associations in their summer program for the children of the Church this year.

The nations will be studied in the same chronological order as the establishment of the missions of the Church, beginning with the American Indians, then the British Isles, the South Sea Islands, beginning with Tahiti, Scandinavia, and the nations of continental Europe.

The general board of the Primary will publish a pamphlet on each of these nations to be studied. Children in each Primary will study the customs, food, music, dress, and folklore of each country. Many of the children will be descendants of converts from the nations outlined. In wards where there are children of other national extractions, those nations will be studied. All in all it should give the children a better understanding of the

family of nations and the brotherhood of man.

Mrs. Delsa Stevens is the chairman of the committee of the general board which is planning this activity.

Red Cross

THE First Presidency of the Church in a specially prepared letter read at sacrament meetings March 7, asked the membership to give to the American Red Cross in their annual drive for funds to carry on their work wherever disaster strikes. The national quota this year was seventy-five million dollars.

Jordan Valley Welfare Elevator

AMONG the construction work being planned as Church welfare projects this summer is a twenty-five thousand bushel grain elevator to be built on the Jordan Valley Church welfare property in Murray, Utah. As in the other welfare projects of this kind, funds were raised, and labor will be donated by the membership of the stakes of the region, which comprises the southern part of Salt Lake County.



MISSIONARIES ENTERING THE MISSIONARY HOME JANUARY 4, AND DEPARTING JANUARY 14, 1948

Reading from left to right, first row: Allen Dale Egbert, Roy Loren Hardy, Herbert Neils Pedersen, Alfred R. Jackson, Asael H. Byrce, Iven Lund Henrie, Jr., Elsie Glen Evans, James W. Nixon, Bert A. Garner, Dale L. Peck, Francis D. Maighat.

Second row: Willard H. Whipple, Wayne R. Cardon, Yarn L. Coleman, Shirley E. Randall, Evelyn Wood, Don B. Colton, director; Lajune Hansen, Jean Williams, Edna O. Moran, Lella Hill Parker, Darwin W. Taylor.

Third row: Marvin Hammond, Christeen Ramey, Verna Johnson, Joan Nelson, Ruby Petersen, Margaret Van DeGraft, Annie W. Dalling, Thomas E. Dalling, Ralph S. Parkinson, Francis W. Dupuis, Ray Dean Westover, Betty Elzene Lewis.

Fourth row: Edward R. Wirick, Edith Elizabeth Knighton, Mary Louise Hussey, Reed H. Zemp, Carl Townsend, Robert A. Hammond, Melvin A. Foster, Bennett W. Lindsay, Elwood M. Johnson, Jed Stanfill, Fred E. Holmstrom, Kenneth E. Skousen, Scott M. Hardy.

Fifth row: Otto R. Stewart, Millicent Stewart, Merritt Norton, Eliza A. Norton, H. LeRoy Frisby, Orlene H. Frisby, Iona V. Houston (local missionary).

Tennysen Smith, Derrel W. Judd, Marion D. Clark, William Junior Fausett, Robert M. Zundel.

Sixth row: Daren T. Jueller, Ronald L. Holland, Dean Compton, Lee W. Robbins, Reed Nesson, Bruce R. Lovell, Paul Washburn, David P. Mitchell, John M. Sowercroft, Gilbert W. Oppie, Gerald K. Blau, Glen Mildefield, Gordon Moses.

Seventh row: Willis J. Southam, Kenneth M. Howard, Roger M. Waterfall, Lawrence E. Smith, Richard D. Jensen, Rex C. Alder, Calvin C. Pendleton, Edgar M. Gardner, W. A. Hansen, Jr., Glenn E. Manning, Dale T. Tingey, Richard W. Wender.

Eighth row: Charles Arthur Barnack, Alfred William Hansen, Glenn C. Rowland, Allan Paul Clark, Spence Bankhead, J. Verdon Blake, James L. Measom, Gerald Buttle, William E. Buchanan, Daryl R. Shumway.

Ninth row: Norville Craven, Madison W. Moffat, Peter H. Van Oostendorp, Jr., Ida Marshall, Barbara Clawson, Carl D. Wahlquist, Ray Elmer Williams, Eugene Merle Higgins, Delore Sasser, William Stewart Newbold, G. W. Fillmore, Theron W. Shields, Bert Write.

Tenth row: Richard Lorrin Sisom, C. Richard Baker, Malcolm Leon Walters, Paul E. Reintjes, Robert E. Clayton, John W. Jeppson, Gurn Lloyd, Claude H. Despain, Herman N. Buhler, George Glade Housley.

Eleventh row: Howard Glenn Call, LaVar Hansen, Rex L. Anderson, Gaylen Harmon, Clisbee Lyman, Dilworth Lyman, Edgar Ellis Eldredge, Clarence M. Townsend, Dwayne O. Hansen, Paul H. Calder, Lawrence D. Williamson.

Twelfth row: Melvin C. Clark, Ross G. Viehweg, Glen H. Walker, Lee S. Fairbanks, V. Thomas Geary, Norman J. Miller, C. Aiden Johnson, LuKer Barrus, Phares T. Horman, Jr., John K. Miles, Lowell Paletis.

Left wing: Gwynn W. Barrett, Robert B. Forsgren, Ira J. Phelps, George W. Pate, David H. Asay, Edward F. Ellsworth.

Thirteenth row: James T. Shirley, Dale H. Butler, Stephen B. Ostler, Gene C. Powell, Eldon N. Durham, George David Brown, Franklin L. Randall, Robert H. Scadden, Verl H. Malmberg, Mervin M. Myers, Herman J. Baumann, Jr.

Fourteenth row: Donald V. Warner, Ralph E. Anderson, Mark Ricks, Billie B. Badger, Clarence Joy Simpson, Dale H. Olsen, Marvin L. Jacobson, Snell Olsen, Ross W. Westover, Calvin G. Quinney, James V. Allen, Joel Martineau.

Fifteenth row: Dean C. Argyle, Allan Almond, Lee H. Faldmo, (right wing), Howell P. Newman, Guy Cloyd Chamberlain, Carl Arnell Anderson, Grant Myrthen Christensen, James Arthur Middleton.

MULEK of Zarahemla

By J. N. WASHBURN

SYNOPSIS

MULEK loved Zarahemla, the city where his forefathers ruled, although he could not help dwelling frequently on the strange events that had changed the country from a kingdom to a republic, ruled now by judges. Mulek mocked the priests of the church and thought of the rebel Amalickiah, a man of tremendous powers and winning manners, who had caused a rupture in the country. Moroni, young chief captain of the armies of the Nephites, had taken his own cloak and made it into a banner, naming it the Title of Liberty, and calling on all to rise to its defense. Mulek found himself consumed with jealousy. Before he could join with Amalickiah, he received a note from Sarah to come to her home. There she drugged him so that he would be kept from the folly of joining in the rebellion. Amalickiah, now king of the Lamanites, raged and swore a great oath against Moroni, who went everywhere, encouraging, instructing, pleading with the people. Moroni strengthened fortresses, repaired walls, built cities, and recruited soldiers. At first Mulek followed Moroni, trying to win adulation by supporting Moroni's projects. Always in the back of his mind there rankled the thought of what Sarah had done, how she had belittled him in the sight of the servants. Even though she had saved him from public censure, he must find some way to humble her and win back his prestige.

CHAPTER IV

DISSEMBLING masterfully, Mulek continued to see Sarah, treating her with all his old deference and tenderness, taking care to let her feel that nothing had come between them. Sarah wisely refrained from mention of the part she had played in keeping him from his engagement with the conspirators.

But when he went to her on a cer-

tain day after a long absence, his anger rose as she smiled at him, certain that her possessiveness was increasing beyond his power to endure it.

"Where have you been this long time?" she inquired.

"I have been busy," he told her. "There is much to do in these disturbed times."

"What is it disturbs my Mulek?" she asked then. "Is it the thought that the Sarah might be beaten by the Gull?"

Mulek could not help laughing. She was such thoroughly good company, such an engaging young woman, that he had some regret at the moment for what he must do.

When they discussed the coming contest with Laban, Sarah could not refrain from smiling in appreciation of the compliment paid her in having her name on the glistening sides of his superb craft. She asked herself, as she had done many times before, when he would do her a still greater honor, the greatest within his power, and she became wistful at the very thought of it.

When at last Mulek departed from Sarah, it was as all his other departings had been. Not by word or expression did he indicate that he was other than the devoted adorer he had been.

One day, prompted by a vagrant whim, he made his way to the business establishment of Jacob, the apothecary. Arrived there, he admired the flowers and plants, the stocks of medicines. He complimented the master on his good judgment and management, on the size of his business.

"It is true," admitted Jacob modestly, "that I have much to do. The government keeps me busy supplying medicines and unguents for the armies. In normal times," the good man continued, "I have, of course, less to do, but I am able to get along."

Mulek examined this article and that item, then lost himself in contemplation of an exquisite flower.

"Was it not your daughter who was here when last I was in?" The question was as casual as an inquiry about the state of the weather.

"Yes," replied Jacob, "it was my daughter Zorah."

"I do not see her here today."

"She is visiting my brother in the city of Mulek."

"You have two brothers in Mulek, do you not?"

"But one, Amram, the boat-maker."

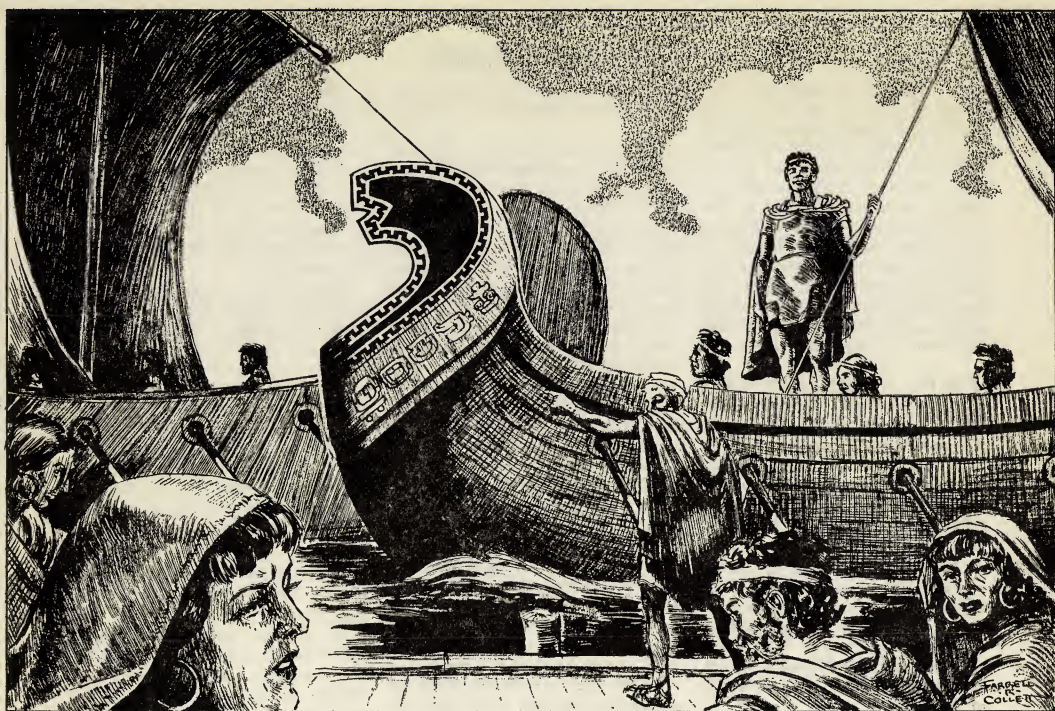
"You may sell me this flower, if you will."

And with that the interview ended.

As the day for the race drew near, there was in sporting circles talk of little else. It is true that most of the people were more deeply and immediately concerned with the presence of the Lamanites in the land, the approach of Amalickiah along the eastern coast. However, the more serious a people's situation, the greater is the need for some form of relaxation. Thus the interest in the forthcoming contest was widespread, more so than in times of peace, for there had been little diversion in recent months.

When the big day came, the river banks were lined with eager and excited people. From Zarahemla on the west side, and other cities even farther away, and from Gideon on the east they swarmed to the spot to see the entertainment. Rich and poor were there, soldier and civilian, men, women, and children. The princely sum staked on the race was alone sufficient to stimulate the interest of many who found nothing in the affair as a sporting event. For others it was holiday enough merely to see the way the more fortunate were decked out.





On the western bank, in the shade of a clump of fine trees, the seats were placed, and they were full. Other thousands of people lingered here and there, lining the river, swarming into the adjacent forest. Many were swimming or paddling about in small boats; others chatted, picnicked, or simply moved around while waiting for the big event of the day.

The race was to be run over a gleaming stretch of silent river, a straight piece of silver water moving slowly in the direction of the city of Mulek on the eastern coast. The distance was a half-day's journey for a Nephite, from the starting point to the finish line where the spectators were assembled.

In a favored place the elect were gathered, and in the midst of them, radiant and resplendent, was Sarah, fully justifying, in clothes of the brightness of the tropical birds, all the adulation she received. The crowd made a brilliant splotch of color against the dark background of the wilderness.

The boats were well matched.

Indeed, there was little to choose between them. Laban's was the newer and perhaps somewhat more trim, but Mulek was the more experienced sailor. Moreover, he knew every whim and caprice of his beauty.

Long before the spectators were able to distinguish one from the other, their interest began to mount. Shouts, cries, jibes, wagers, jeers, cheers, and promises were thrown about everywhere. The friends and backers of the contestants were loud and loyal, if not fair or considerate. It was a merry crowd.

FOR nearly an hour the boats glided gaily, now one ahead, now the other, often side by side if not nose to nose. At length they came into sight, breasting the lazy waves proudly. Mulek was in the lead. His gay colors proclaimed his identity. Laban, however, had some tricks held in reserve. No mean antagonist, when it began to look as if he were beaten, he began pushing forward. Faster and faster went the *Gull* till it seemed she was about to

take off on delicate wings into the air. In the midst of deafening applause and noisy cheering she took the lead and maintained it to the finish.

Then almost at once the thunderous acclaim died away. By contrast with the moment before, the one that followed was like the silence of death. The silence lasted only a moment, however, before it was gone in a tempest of conversation and speculation.

Every spectator was staring, doubting the evidence of his senses. Laban was suddenly forgotten; the *Gull* might as well not have existed. Mulek himself was for a moment quite unimportant, but his vessel was the object of every glance. Mulek was smiling and proud. He had lost his race and his ten thousand *senines*, but he had won his point and redeemed his pride. For on the damp sides of his beautiful boat there stood out, not the name *Sarah*, but *Zorah*.

In her place among the select ones, surrounded by thousands,

(Continued on page 220)

MULEK OF ZARAHEMLA

(Continued from page 219)

Sarah sat alone. Her face, at first scarlet with shame, became white, as the color drained from it, and drawn with pain. She simply sat, speechless, certain of what she saw, yet wholly unconvinced. Around her were her own people, now strangers all. In their faces were delight, incredulity, sardonic humor, and perhaps a measure of pity. There was little friendliness. When one played a game, one must take a chance. Sarah's heart was sick and desolate.

THE city of Mulek, on the eastern shore, at the mouth of the Sidon, was an old city; indeed, it was so old that it was almost wholly new. Its original structures of wood were nearly all gone, and new buildings of stone had taken their places till the city looked like a rich jewel, cut and polished.

One of the finest of its newer adornments was a palatial building, facing both the sea and the river. It was of white stone that reflected the restless water as the water mirrored the more substantial structure. It was one of the homes of Mulek of Zarahemla.

One day Mulek took up his residence there, with such servants as he would need for a short stay. He quickly became established.

In those days, following his contest with Laban, which was in reality the last episode in his contest with Sarah, Mulek was unsettled, disturbed in mind and restless in body. The pursuits to which he had been accustomed were now flavorless and seemingly without point. He tried many activities in an effort to find some of the zest he had formerly known, but he was not very successful. Nothing pleased him; nothing had charm; nothing seemed important. It was for this reason that he moved his establishment from Zarahemla to Mulek, as soon as he deemed it prudent to do so.

Early the next morning he presented himself at the factory of Amram, the boatmaker, his mind set on achieving two purposes with one visit.

Only a glance was sufficient to satisfy him that the man knew his business. Mulek was a master hand at his craft. Had he had nothing

more on his mind that morning, he would have enjoyed just looking about.

Amram was pleased with the name if not with the man. To have such a one for a customer was as good as to be made; it would be the beginning of a rush to his place. Even with the tide of government business, he could still use some good orders, and then, of course, the time would come again sooner or later when all this easy government money would be gone, when a man would have to rely again on himself in a competitive world.

"I desire a boat," the young man began, looking over models and stock.

"What sort of boat do you wish?"

"That, good sir, I do not know. I know only that it must be fast, faster than any other craft that ever sailed our waters."

"A fast boat," replied Amram, and he chuckled. Yes, it was true that Mulek did have need of a fast boat, one that would be faster, at any rate, than the one-time Sarah.

"Can you build such a vessel?"

"I have at my home the model of a boat that will run away from the wind."

"At your home?" Mulek warmed all over inside. "Have you ever built one like it?"

"Nay, young man. It is one of the things a man dreams about but never expects to see. There are few who can afford such a vessel as this."

"Let us go at once and see this marvel."

"If you can spare the time."

"My foremost interest," said Mulek, "is to get a boat. Time is not important."

The craftsman gave orders to his staff for the conduct of the business during his absence, and the two set off.

It was not a long walk. Once inside Amram's house, while he kept his eyes roving all about the house, Mulek did not require any time at all to make up his mind about the boat. He gave an order at once, an order that threw the builder into ecstasy, not alone because of the amount of money involved, but also because of the joy he would derive from the executing of it.

Mulek seemed in no hurry to leave. He showed a sudden interest in furniture, and well he might since everything in the house had been made by the master himself. Mulek had never seen anything better. He passed from room to room, exclaiming over this article, examining that, praising still another. At last he found her.

Mulek started when he saw her and could hardly believe the evidence of his eyes. Was this self-possessed young woman the blushing girl of the herb shop? She appeared taller. Her complexion was clear; her features, exquisite; her feet, small and firmly planted; her hands, long and delicately tapering. It was like Mulek thus to anatomize; he was a specialist in such things.

She was beautiful! Moreover, she faced the world with the calm confidence of a mature person. Mulek was entranced and told himself, when at last he was able to think, that she was ravishing.

When they spoke courteously and distantly to each other, the man was the more confused. He who usually talked with such facility now discovered that his tongue could play him tricks.

He asked her a few commonplace questions. He reported her family as being well. He told of the prosperity of her father. He thanked Amram for his courteous attention. Then he escaped. It was nothing less than flight.

He had maneuvered rather well to see the girl once more, and now he was running away from her to collect his thoughts. Her direct and indifferent attitude toward him quite unmanned him. She had appeared not in the least impressed with either his name or his person.

Once more in command of himself, he felt a heightening of that expectancy he had experienced upon leaving her father's place a few days before, an expectancy that did much to restore his old-time enthusiasm, if not his old-time complacency.

In the quiet of his great house by the blue expanse of the sea Mulek set about the planning of one of the strangest courses he had ever planned, the winning of a woman.

Life was looking better once more.

(To be continued)

the spoken word

FROM TEMPLE SQUARE

By RICHARD L. EVANS

Evil, Justice, and Personal Peace

SOMETIMES we see people who seem to be "getting away" with violations of law, violations of conscience, violations of every code of right conduct. Often they seem to enjoy the fruits of their false living and false dealing. And we may wonder in our hearts when blind justice is going to open her eyes and do something about it. But the reason we feel this way is because we see only part of the picture. If we knew what went on inside a man who isn't straight with himself, we wouldn't trade places with him here or hereafter for all he apparently enjoys. A few questions on this point may be convincing: Do you think any man enjoys peace who has unjustly taken what he has from others? Do you think any man enjoys peace who knows that other men have just cause for hating him? Do you think any man enjoys peace who has pursued his own pleasure in violation of principles he knows to be true? Do you think any man enjoys peace who is leading a double life, who is deceiving those to whom he owes loyalty and faithful performance or who is trying to serve two masters, one of which is incompatible with the other? Do you think any man enjoys peace who has broken a law and wonders when the consequences are going to catch up with him? Do you think any man enjoys peace who has contributed to the downfall or degradation of anyone else, no matter what profit or passing pleasure there has been in it for him? And, a final question: What is there in this

—Julius Caesar, Act III, Scene II.

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world that a man can enjoy without peace—peace of mind, peace in his heart, and quiet thoughts? If we think someone is "getting away" with something, it is because we see only part of the picture. And if we could see the complete picture, we wouldn't want any part of it, even if there were no hereafter, no great Judge of all men, no eternal justice—all of which there is. But we don't have to wait that long. What men do constantly becomes part of them. In Antony's oration, Shakespeare said: "The evil that men do lives after them." But to this there could be added an even greater truth: "The evil that men do lives with them."

—February 1, 1948.

*Prayer and Self-Reliance**

IT is good to be self-reliant and to feel within ourselves the power to make our lives conform to the blueprints of our dreams and worthy ambitions. But there are times when all of us are confronted with circumstances and situations which are beyond our power to control or understand, for which we must seek help and answer beyond ourselves. There are times when life deals roughly with us. And at such times men who have learned to pray—who have made an earnest practice of it—find comfort and courage and confidence beyond their own strength and understanding. Of

course, there are those who would explain that prayer is helpful only because of the psychological effect it has upon the one who prays rather than because of any help that comes from any outside source. Let all who desire to do so take such comfort as they can in this cold rationalization. But the kind of prayer that most helps a man to walk through difficulties and uncertainties with comfort and confidence is that prayer in which he knows that he is talking to his Friend and Father in heaven even as he would talk to his father on earth. To pray is not as if one were to call into a cavern, to hear only the return of his own voice, the echo of his own hopes. To pray is rather like the quiet communion of friends who speak to each other with understanding, even when they don't audibly utter all that comes to mind. We may surround ourselves with all the material comforts that this world has to offer. We may live our lives within a circle of congenial friends. We may be blessed with the warm kinship of a devoted family. But there are times when all of us need comfort and consolation, counsel and understanding beyond all these, and beyond our own personal powers. And there is no loneliness so great as the loneliness of a man who, in his time of need, cannot pray with confidence that he is being heard. It is good to be in communication with a source of help at all times, rather than desperately to grope for it only in emergencies. It is good to know a friend in times of peace and prosperity so that we may not be strangers at the door in times of urgent need.

—February 8, 1948.

*Revised from *Unto the Hills and This Day and Always*.

(Continued on page 222)



HEARD FROM THE "CROSSROADS OF THE WEST" WITH THE SALT LAKE TABERNACLE CHOIR AND ORGAN OVER A NATION-WIDE RADIO NETWORK THROUGH KSL AND THE COLUMBIA BROADCASTING SYSTEM EVERY SUNDAY AT 11:30 A.M. EASTERN TIME, 10:30 A.M. CENTRAL TIME, 9:30 A.M. MOUNTAIN TIME, AND 8:30 A.M. PACIFIC TIME.

THE SPOKEN WORD

(Continued from page 221)

Publicity and Public Acceptance

MANY men and many movements, many reputations and many public and private ventures are made and unmade by desirable or undesirable publicity. And since publicity and propaganda so intimately affect our lives and since the personalities who are in the public parade become so much a part of the pattern of our thinking, it may be well to look for a moment at the part publicity plays: It is quite common, of course, for people to be employed to paint word pictures of other people to suit every passing purpose. Many titles, earned and unearned, have been created for publicity purposes for people who were bidding for public approval. Indeed an able campaign of publicity can put out impressions for public consumption that can create almost any effect in the minds of people who are not otherwise informed. But there are some things publicity can't do, as well as some things it can do. Publicity may promote public acceptance, but it can't change qualities of character. Publicity may paint a glowing picture, but it can't create talent where it doesn't exist, nor wisdom where it isn't to be found. Publicity may magnify the stature of a man in the public eye, but it cannot magnify the man in his essential attributes. Publicity may smooth over the surface, but it doesn't change the substance of things not seen. And regardless of what things are made to seem to be, "seeming" and "being" aren't the same thing. Merely saying something is so doesn't make it so. And this is true whether we are trying to tear a man down or build him up. And so whenever we attempt to appraise publicity and public pronouncement, we should consider the source and the purpose, and not be too quick in judgment in either direction, for things aren't always what they seem. When we buy goods and commodities, we legally demand that they be what the label says they are. Should we ask less of people? Or should we not say to everyone who chooses to

become part of the public parade: Be what the publicity you present, or permit, says you are. Should we not say to everyone, publicly and privately, ourselves included: Be what you seem to be. Be what you would have others think you are, and don't depend upon publicity to make the surface cover the substance.

—February 15, 1948.

Washington—and the Use and Misuse of Power and Privilege

GEORGE WASHINGTON is remembered for many things too numerous to mention, but among them is this: That he was one of the men of history who declined to assume all the power that was proffered him. This is not unique, perhaps, but certainly it would be safe to say that it is unusual. And in his farewell address he indicated his attitude on this and on other important principles. We commend the reading of Washington's Farewell Address to every American and to every man who loves his freedom and wants to keep it. George Washington had an intimate insight into the uses and abuses and excesses of authority. He lived in a day when his people paid a great price for the principles by which they preferred to live. And he saw men die who could have lived if they had been willing to compromise those principles. He knew that men must exert themselves for the rights and privileges they want to protect and that many people have lost many things they thought they had, by indolence and indifference. He also knew the disposition of men to exceed their assigned authority. And he knew that temporary powers and privileges are often assumed to be permanent powers and privileges. It was evident in his day, and long before, that men need to be reminded that authority which has been delegated by others is not their own. It is true that initiative must not be snuffed out. To be effective publicly or privately, men must use their initiative. But to be safe they must also respect the

limitations of the powers that have been entrusted to them by others. We are deeply grateful that America has had such men as George Washington who served his country with all that he had when it desperately needed his services, and yet who refrained from holding on to excessive power and privilege even when he could have done so. And we are grateful to him for restating this timeless truth: that no man who has been granted a temporary jurisdiction should be permitted to presume that he has acquired a permanent power.

—February 22, 1948.

Present Problems and Important Principles

TO QUOTE an expressive comment: "If you want to forget your other troubles, wear a pair of shoes that pinch." It would seem that we often permit immediate annoyances to divert our attention from things that are much more important. A toothache, for example, can seem to be about the most important thing in the world to the man whose tooth is aching. This, no doubt, is natural, but there is danger in it if we merely look for ways to relieve the symptoms rather than correct the condition that caused them. There are many other aspects of this question: Sometimes when we have an annoying ailment that hasn't yet yielded to the common cures, we come to the point where we are willing to try almost any treatment, good or bad. But in our determination to dispose of an immediate annoyance we must not forget the possibility of doing permanent damage or of overlooking more important things. Sometimes when we are troubled with an unanswered question, we become impatient to the point of accepting any plausible answer, right or wrong. Impatient overemphasis on immediate annoyances has often caused men to follow those who offer any allegedly easy way out—no matter where it ultimately leads. This was the mistake Esau made. He solved an immediate problem in what seemed to be an easy way, and lost his birthright in doing it. He satisfied an appetite and served

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THE IMPROVEMENT ERA



Bookrack

THE FOUNDING OF AN EMPIRE
(Dr. Leland Hargrave Creer, head of History Department, University of Utah. Bookcraft, Salt Lake City. 1947. xviii - 454 pp. \$5.00.)

The Founding of an Empire, written by Dr. Leland Hargrave Creer, is the story of one of the most colorful and romantic epochs in the history of the great West. Its focal center is Utah, embracing the period from 1776 to 1856. It is divided into two parts. The first 188 pages tell the story of the pre-colonial period of Utah history. They discuss the earliest recorded activities of white men in this region—the Spanish missionary-explorers, followed successively by the Spanish slave traders, the American fur traders and trappers, the government explorers, surveyors, itinerant travelers, and the home-seeking emigrant en route to Oregon and California. Part Two tells the story of the rise of Mormonism and the founding of an empire by the faithful Saints in the barren desert region of the Rocky Mountains. The remainder of the book contains four helpful appendixes, a selected bibliography, and a comprehensive index.

Dr. Creer treats his subject with an unbiased but favorable attitude. The work is historically accurate. Much of the material has been drawn from original sources, giving a newness to the subject and an increased perspective. The author's style is lucid and vivid. The book is a commendable contribution and will make a valuable addition to private libraries. Also, it should be of great worth as a reference book in the state public schools and in the universities throughout the land. The author is to be commended for producing a history of such merit.—*Milton R. Hunter.*

THE AMERICAS BEFORE COLUMBUS

(Dewey and Edith Wood Farnsworth, compilers. Farnsworth Publishing Company, El Paso Texas, 1947. 176 pages (quarto). Fabrikoid \$5.00. Leatherette \$7.50.)

This is a sumptuous volume in printing, binding, illustrations, and contents. There are reproduced in the book over three hundred photographs of evidences of large and well-developed civilizations in ancient America, North and South. Along with illustrations are brief informative quotations from eminent students of American prehistory and archeology. It is probably

the world's finest collection of the kind. It is a treasure house for all who are interested in Ancient America. It represents years of loving labor on the part of the compilers.

To Book of Mormon readers it is of special interest. The basic claim of the book is that great civilizations existed on the American continents before the Norsemen or Columbus. A century of research has amply confirmed this claim. This beautiful and excellent book places within reach of all, learned and unlearned, young and old, the evidences confirming this claim of the Book of Mormon. The book is a worthy successor of the author's *Grandeur of Ancient America* and *Empires of South America*, both now out of print.

—J. A. W.

THE OVERLAND TRAIL

(Jay Monaghan. The Bobbs-Merrill Company, New York. 1947. 431 pages. \$3.75.)

The author is the distinguished State Historian of Illinois, and also the general editor of the American Trail Series, of which this volume is one. He defines the Overland Trail as "a general term for the northcentral route of migration to the Pacific Ocean." With sound scholarship and an unusually interesting pen the story of the trail is told from the eighteenth century mariners who touched America's western shores, to the coming of the transcontinental railroad. Between these points lies one of the world's most interesting stories of discovery, exploration, human failures, and conquests, and the final victory of man over his surroundings. It is a history, but a readable history, into which are woven the picturesque personalities of the West. The book can be read with equal success by the scholar or around the family fireside. There are twenty-two full page illustrations and four maps to interest and help the reader.

—J. A. W.

MORMON TRAIL

PATHWAY OF PIONEERS WHO MADE DESERTS BLOSSOM

(Howard R. Driggs. Published under Sponsorship, American Pioneer Trails Association, New York City. 95 pages. \$1.00.)

Here is another brief and colorful contribution from the pen of one of America's best-informed men on early trails. The volume is attractively illustrated, both with pen sketches

by J. Rulon Hales, and by actual photographs. It deals with antecedents and results from the time the buffalo and other wild animals broke paths, followed by Indians and trappers, followed by the "first wheels" that touched the trail. This brief brochure will add further interest to a colorful chronicle that has moved ever westward into the Great Basin, and beyond, along the highways of American history.—*R. L. E.*

DOSTOEVSKY

(Janko Lavrin. Macmillan Company, New York. 1947. 161 pages. \$2.00.)

This careful analysis of the genius of Dostoevsky is a worthy addition to the critical evaluation of authors. This study is particularly gripping since the author recognizes the unusual qualities in Dostoevsky that made him one of the best writers who deal with the peculiarities of the abnormal mind.

Quoting liberally from Dostoevsky's works, Professor Lavrin indicates Dostoevsky's own great struggle to attain an absolute knowledge that there is a God and what his attitude is towards the world and the people whom he created.—*M. C. J.*

THE PEARL

(John Steinbeck. The Viking Press, New York. 1947. 122 pages. \$2.00.)

Beautifully written, this story of life in a little Mexican town becomes symbolic of life throughout the world—when the love of riches crowds out the simple ways of living. It is a real pleasure to recommend this allegory for thoughtful reading, since it has been impossible to recommend some of Steinbeck's other books. This author writes with power, but too often the protagonists he chooses are not worthy of his ability.—*M. C. J.*

THE AMERICAN CITIZENS HANDBOOK

(Arranged by Joy Elmer Morgan. The National Education Association of the U. S., Washington 6, D.C. 637 pages.)

This is an essential book to be in the hands of any forward-looking believer in democracy. Stimulating stories and facts, interesting poems and little-known items will prove of great value to the student of liberty and freedom.

—*M. C. J.*

SONS AND DAUGHTERS OF PIONEERS IN UTAH VALLEYS
(Ed. M. Rowe. Published by the author. 1947. 12 pages.)

The author's centennial poem gives its title to this collection of poetry that is on patriotic and Church history subjects.—*A. L. Z., Jr.*

(Concluded on page 255)

Editorials

Many Happy Returns to President George Albert Smith

GEORGE ALBERT SMITH, President of the Church of Jesus Christ of Latter-day Saints, celebrates his birthday anniversary on April 4th. Congratulations and loving greetings go out to him from all the people of the Church and from a multitude of friends of many faiths and lands.

There has always radiated from him a spirit of love for God and for all men, the love which is the foundation principle of the gospel, upon which the happiness of the world is built. This radiant

devotion to the higher service of all mankind has endeared him to all who have met him or known him. Peace has followed him wherever he has gone; thorny paths have been easy to tread through his love.

May he have many happy returns of this day, in full health and strength.



GEORGE ALBERT SMITH

Men are called to the prophetic office of President of the Church through inspiration from God. The call does not come by chance, or merely by attaining seniority in the councils of the Church. There must be fitness in the man, to be placed in the foremost office in God's latter-day Church. The burdens of the office are many and great. Let us assist by obedience to the divine laws of the kingdom of God. And, may we daily pray for our Leader on earth. Then we shall be blessed together.—J. A. W.

The Way of Growth

YESTERDAY travel was a matter of days and weeks—and even months—of arduous trekking; today it is a matter of minutes or hours—days at the most. In the life of most people on the globe today, acceleration, speed, has become the keynote. Deadlines have become common talk, something by which to measure life. Haste has insidiously wormed its way into every waking minute. Most people feel crowded and pushed, with the result that life passes by in the strenuous struggle for living.

The way of growth is unhurried; it is slow and steady and sure; but it is unhurried. The seed lies in the ground, dormant, for a time of maturing. Then it pushes its way slowly, more firmly into the earth which gives it succor, and upward into the

air, which gives it sunshine. Unless that rooting is secure, the plant will languish and die. As it pushes its way toward life, it must learn adaptation to its surroundings. Adaptation again is not a matter of rapid change, but rather a question of accurate testing and weighing and deciding. Growth is thus a slow, steady procedure, and, when hastened, as it sometimes is by artificial means, results in a beautiful, more intense, but also a shorter span of life.

To Latter-day Saints growth in belief should be a slow, steady process. Each should strive to plant only good seeds. As teachers, as parents, as members of the Church we should weigh and consider every thought and action in order to select carefully only the best that we want to give tending, both in ourselves and in those whom we direct. Those seeds of life are found in the Bible, the Doctrine and Covenants, the Pearl of Great Price, and the Book of Mormon; they are found in the direction and counsel given us by the General Authorities of the Church; they lie in the admonitions of our ward and stake officers; and they come to us through the inspiration that we are entitled to receive for ourselves from our Heavenly Father in answer to sincere, humble, constant prayer.

But the choice of seeds does not end the matter; they must be tended lest they wither and die. They must be watered with genuine kindness; they must be safeguarded from the weeds of sin and idleness and selfishness; they must be cultivated by participation in the activities of the Church—through the various organizations and by partaking of the sacrament. Those who would actually grow must not passively attend Church; they must actively participate, through alert, keen attention to what is said and done, through responding when requested to lead in discussion, teach classes, offer prayers, and support those who are placed over them in ward and stake organizations as well as the General Authorities.

Another phase of this growth is inclusiveness rather than exclusiveness. Latter-day Saints who would become thoroughly converted to their own beliefs must attain an understanding of other points of view. In this way their own belief becomes crystallized and secure. In this way they build for integrity. This integrity will permit the true Latter-day Saint to welcome honest and honorable people of different backgrounds from his own. Through this association he will be enabled to explain his own faith, listen to the beliefs of others, and help himself to a greater certainty. He has, if he is a true Latter-day Saint, the additional opportunity of growth through this association as well as the opportunity of missionary service by giving his message to others.—M. C. J.

Evidences and Reconciliations

cxiii. What Is the Meaning of Intelligence?

IN EVERYDAY LANGUAGE we say that a person is intelligent who learns easily, comprehends quickly, or is an apt pupil in school. The dictionary definition implies that intelligence is "the faculty of understanding," or "mental acuteness."

Latter-day Saints however are obliged by their religious philosophy to extend and expand the ordinary definition of intelligence. To them, intelligence falls into two parts. First, the possession of knowledge, and, second, the proper use of acquired knowledge for human welfare. That is a higher intelligence than that based upon readiness in learning. It pushes intelligence beyond the field of mere acquisition of knowledge. It includes the voluntary act of using knowledge in harmony with the laws of human happiness. In Mormon discussions of intelligence, knowing and using knowledge are as Siamese twins, fed by the same life stream.

To know how to make dynamite and then to use it to destroy human life is an unintelligent process; while the use of the explosive to tunnel for useful minerals is a mark of intelligence. Under this larger definition also, it may be understood why some men who do exceedingly well in school fail in practical life, while many of lower school standing become very successful in their life pursuits. A really intelligent person uses well whatever knowledge, however little, he possesses.

Knowledge of itself is very dry. It gives scant comfort to the soul of man. It has no life. It is interesting to understand how dynamite may be made; but that knowledge becomes alive only when the substance is used in blasting the mountainside. It is interesting to know that certain forms of life may be destroyed by carboic acid, but that knowledge is of living power only when the corruption in a sore on hand or foot is destroyed by the use of the chemical. Use makes knowledge blossom into life. Such intelligence becomes a universal process which builds the house of joy for man on earth and in the eternities.

In this sense do we understand the famous statement in the Doctrine and Covenants that "the glory of God is intelligence." He, above all, has infinite knowledge; he, above all, fits knowledge into processes for man's welfare. His plan of salvation consists of knowledge directed into channels for the eternal blessing of humankind. That means the proper and correct use of knowledge to achieve the high destiny of man, declared in the gospel of Jesus the Christ.

Joseph Smith the Prophet declared that "no man

is saved faster than he gains knowledge." That is in full harmony with the Mormon definition of intelligence, for he lays down then the principle that law, the product of knowledge, must be obeyed if it shall serve mankind. Knowledge is the open door to full intelligence.

Knowledge cannot be used until it is possessed. That places the gathering of knowledge high in the lives of men who seek intelligence. That explains the eagerness of the Church for education, throughout life, in schools and by other devices. That explains also why the Church holds a foremost place in educational circles. It is not for the sake of knowledge alone, but as a means to reach the larger intelligence required for acceptable active membership in the kingdom of God, that Latter-day Saints are seekers after truth.

The high position of knowledge in the Church has ever been set forth. At the very beginning of the restored Church the Saints were admonished to "remember knowledge."¹ A little later they were told to "grow . . . in knowledge."² Then they were told to "obtain a knowledge of history, and of countries, and of kingdoms, and of laws of God and man."³ Joseph Smith always urged the Saints to gather knowledge. His successors in office have spoken against ignorance and in praise of knowledge. Leaders of the Church have ever urged the people to gather knowledge.

There are of course many kinds of knowledge; some of lesser, some of higher value. When Joseph Smith said that a man cannot be saved in ignorance, he meant naturally ignorance of the laws which all together lead to salvation. Such knowledge is of the highest value. It should be sought after first. Then other kinds of knowledge may be added to support and amplify the more direct knowledge of spiritual law. For example, it is a duty of the Church to preach the gospel to all the world. This however requires the aid of railroads, steamships, printing presses, and a multitude of other things that make up our civilization. A knowledge of the gospel is the missionary's first need, but the other needs, though lesser, help him perform better the divine injunction to teach the gospel to all people.

In the history of the Church it has not been forgotten to emphasize the proper use of knowledge. Such use is commonly spoken of as obedience to knowledge and law. Indeed, obedience in the sense that all knowledge shall be directed to the salvation of man is the very cornerstone of Mormon philosophy.⁴ Knowledge must be used for the good of man. Thereby hangs the valuation of man as an intelligent being. The leaders of the

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¹Doc. & Cov., section 4

²*Ibid.*, 50:40

³*Ibid.*, 93:53 (see also 88:79)

⁴Teachings of the Prophet Joseph Smith, p. 217



Let's Avoid Home Accidents

NEARLY FOUR TIMES AS MANY DISABLING INJURIES RESULT FROM HOME ACCIDENTS AS FROM MOTOR VEHICLE ACCIDENTS. HOME ACCIDENTS COST THE NATION \$600,000,000 IN 1945.

IN THE KITCHEN

THE KITCHEN is the most dangerous room in the house, especially for children. Teach them to stay away from the stove; if possible, keep them out while you prepare meals. Provide a playpen for babies, and tasks such as setting the table for the six-year and older children.

To avoid burns in deep fat frying, thoroughly dry the food to be cooked; water in hot grease makes the grease spit. When grease smokes, it is too hot for safety or for best cooking results. Every housewife should know how to put out a grease fire. A grease fire may be put out either by putting a cover on the pan or by sprinkling baking soda or salt generously on the grease. *Never put water on flaming grease.* Any stove with an open flame should be 12 to 18 inches from the window, but if it isn't, fasten the curtains securely.

The floor and other combustible surfaces within 18 inches of wood or coal burning ranges should be insulated. *Never start a fire with gasoline or kerosene.*

All shelves should be within reach. But if they are not, use a sturdy stepladder with wide treads. Makeshift arrangements, such as chairs or tables, should never be used for climbing.

Before leaving the kitchen for any length of time, pull out the plugs of portable electrical appliances.

Keep matches in nonflammable containers where children cannot reach them.

Immediately place broken glass or crockery in a discarded box or can with a cover, and wrap it in heavy paper before placing it in the rubbish container. Whenever you smell escaping gas, turn off burners im-

mediately. See if the pilot light is burning. Use a flashlight to look for the leak. If you cannot locate it, open all windows and doors and call a qualified service man. If the leak seems large, get out of the house immediately.

If you have a coal burning range, adjust the dampers so that the deadly carbon monoxide gas will be carried off through the chimney. The kitchen should be ventilated while cooking is in progress.

Keep the floor clean of slippery substances such as grease, spilled water, and fruit peelings. Tack linoleum flat.



KITCHEN UTENSILS AND TOOLS

KITCHEN utensils, hand tools and other regularly-used nonelectric equipment, while perfectly safe when correctly used, can become hazards when improperly used and cared for.

Pans should be flat-bottomed and well-balanced so that they will not tip easily. Handles should be of material which transmits heat slowly, and should be rigid and firmly attached.

Pots and pans on the stove should be placed with their handles turned away from the edge of the stove but not projecting over other burners. When the handles project, they are more easily accessible to small chil-

dren, and are more apt to get caught on clothing.

Use dry pot holders when handling pots and pans.

Pressure cookers and canners are great conveniences and time-savers, but they must be handled with care and exactly according to manufacturers' instructions. This is so important that if the directions are lost the user should write to the manufacturer for duplicate instructions. A pressure cooker may be hazardous when improperly used.

KNIVES

THE correct size and type of knife should be used for each job—a small knife for paring fruits and vegetables and a large knife for slicing bread and carving meat. At all times attention should be focused on the work being done, and guiding fingers should be kept out of the path of the blade. Cut away from the body. A guard on the handle of large knives will help to prevent the finger from sliding onto the blade when cutting material that requires pressure. Sharp knives of all sizes are safer than dull ones; they do not require as much pressure to do their work and, therefore, do not slip as easily when being used.

Sharp knives should be washed by themselves, not handled along with other utensils. They should be placed in the dishpan or sink with all handles together, all blades pointed in the same direction. Each knife should be dried separately, holding the sharp edge away from the hand using the towel. Kitchen or other sharp-edged knives should be kept in slotted racks, either on the wall or in drawers. They should never be stored loose in a drawer with other utensils.

SCISSORS

SCISSORS should be handed with blades together and the handle toward the person receiving them. Eye accidents, cuts, and stabs are often due to running with sharp pointed scissors or tossing them to other persons. When scissors are not in use, they should be kept closed and in a case or box; or hung securely from a wall hook. Keeping a cork on the tip is a good safety practice.



Josephine B. Nichols

FAVORITE RECIPES FEATURING EGGS AND CHEESE

WHEN eggs and cheese are plentiful, it is well to serve them often in a variety of ways. They contain valuable vitamins, minerals, and high quality protein that are needed by the body for growth and good health.

Creole Bean-Cheese Casserole

- 1½ cups dried limas
- ½ teaspoon salt
- ½ cup chopped onion
- 2 tablespoons kitchen fat
- 1¼ cups canned tomatoes
- 1 teaspoon chili powder
- ½ teaspoon salt
- 1 cup grated American cheese

Soak limas in warm water three hours or overnight. Add ½ teaspoon salt; simmer (do not boil) until tender; drain. Cook onion in fat until soft. Add tomatoes, chili powder, and ½ teaspoon salt. Cook until slightly thickened. Alternate layers of beans, tomato sauce, and cheese in greased one-quart casserole. Bake in moderate oven (350° F.) thirty minutes.

(Continued on page 240)

CAN OPENERS

THE safest can opener is one with revolving motion that folds under the sharp, freshly cut edge. When the common type of can opener is used, the can should be held firmly, supported on the table. Special care should be exercised so that the can does not slip as the jagged edges of the can are turned up by this type of opener. In opening cans, such as meat or sardine cans, with special keys, the key should be set firmly and turned slowly so the band will not break. If the band should break, the operation should be finished with a can opener. Knives should not be used for opening jars or cans because they may easily slip. If the knife is jabbed into the top of a can, the keen edge is dulled and sharp edges of tin are left. The knife blade may also slip or break suddenly because of the pressure required to pierce the tin.

APRIL 1948



This is the Fable of Mrs. Gray
and the WASHDAY REBELLION. . . .

Mrs. Gray was a careful housekeeper—except on WASHDAY. Any SOAP, real or imitation, that made SUDS suited her. . . .

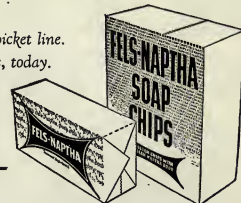
When neighbors whispered, "TATTLE-TALE GRAY," she wasn't worried. Even when best friends mentioned FELS-NAPTHA SOAP, she ignored them. . . .

One day Mrs. Gray hung out her HALF-CLEAN WASH and went inside to REST. Suddenly she looked out the window—and was HORRIFIED! . . . she was being PICKETED! Her neglected clothes demanded BETTER WASHING CONDITIONS!

Mrs. Gray hustled the INDIGNANT PICKETERS down to the LAUNDRY . . . for some COLLECTIVE BARGAINING. Then she flew to the 'phone. Ordered LOTS and LOTS of FELS-NAPTHA. In a RUSH. . . .

Next day Mrs. Gray's WASH swung gayly on the LINE—CLEAN and WHITE—just like her neighbors'!

Moral—Don't let your wash line become a picket line. Change to golden Fels-Naptha—bar or chips, today.



Golden bar or Golden chips.

FELS-NAPTHA banishes "Tattle-Tale Gray"



1. First Junior Girls in South Sevier Stake to tie the rose bouquet were the Junior Girls of the Marysville Ward.

2. Members of the newly organized branch of the Fitzsimons General Hospital. The leaders of the group are Virgil Howell, Harold Hulme, and Donald Kirk.

3. L. D. S. Sunday Service group, Southern States Mission, Eufaula, Alabama.

4. North Box Elder Stake Green and Gold Ball.

5. Charleston Ward Green and Gold Ball, carrying out the theme, "Over the Rainbow," has been called one of the most beautiful in presentation and decoration ever held in that area (Moapa Stake, Las Vegas).

6. Gleaner-Men Men birthday party for Montpelier and Bear Lake Stakes, including M. I. A. stake board members from both stakes, held in Paris, Idaho.

7. Fairmont Ward, San Diego Stake, Junior Girl group at a special program for girls and their mothers where they tied their rose bouquet.

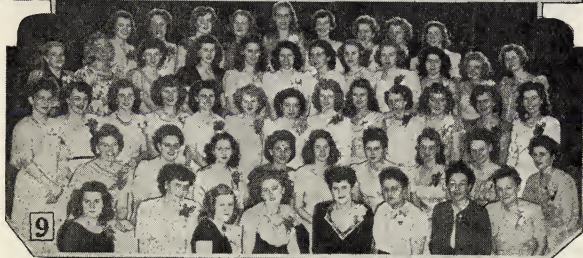
8. Cast of the operetta "And It Rained," presented by Ogden 19th Ward to five capacity audiences in Ogden. Purchased by the ward bishopric, this operetta, produced by Glada Davison DeFreiz and directed by Norma Grace Taylor, is reported to be one of the finest and fastest moving yet produced in the Ogden area, and the concerted efforts of all proved a crowning achievement for this ward in the year 1947.

9. Group of girls who participated in the Gleaner sheaf Binding ceremony in the Calgary Ward, Lethbridge Stake.

10. At a recent Court of Honor, a record group of five Scouts in Burbank, California, received the rank of Eagle Scout. They are Truman Laudie, Dawson Snyder, Bob Cordon, Herb Kangas, and Vincent Fox. This record has only been exceeded in Burbank in 1944 when eight Scouts received the Eagle award.

11. Eleven ward queens were in attendance at the St. George Stake Gold and Green Ball, with a flower girl for each queen, Miss Irma Haten of the Third Ward was crowned "Queen of Queens."

12. Inglewood Stake held the annual Sweetheart Ball in February at which time the queens of the various wards were presented.



Sure—you can cut down the High Cost of Living!

Lynden Chicken and Noodles will swing the ax for you. Here's a thrifty food—rich in flavor, oodles of noodles, lots of chicken—ready to heat and eat or to serve in dozens of tempting ways.

Try this attractive, inexpensive dish:

Egg Noodles and Chicken Scallop in Toast Baskets

- 1 jar (16 oz.) LYNDEN EGG NOODLES AND CHICKEN (or TURKEY)
- 2 tablespoons flour
- 2 tablespoons fat
- $\frac{1}{2}$ teaspoon salt
- Broth, plus enough milk to make 1 cup liquid
- Few grains pepper
- 1 tablespoon minced onion
- $\frac{1}{4}$ cup grated cheese
- 1 tablespoon chopped parsley
- Buttered crumbs
- 8 slices bread

Remove crusts from bread and press into muffin tins. Toast in a 400 degree F. oven for 10 minutes, or until lightly browned.

Drain LYNDEN EGG NOODLES AND CHICKEN (or TURKEY). Melt fat, add flour and seasonings. Stir and add the broth from chicken and noodles, plus the milk. Cook until thickened. Add onion, cheese and parsley. Stir in the LYNDEN EGG NOODLES AND CHICKEN or EGG NOODLES AND TURKEY, dicing the larger pieces of meat. Heat and serve in the toast baskets.

Now that so many foods are so expensive, there's real economy in serving LYNDEN Chicken and Noodles or LYNDEN Turkey and Noodles often. Get some today!



Introducing the New Re-organization Audit and Transfer Report

FOR many years there has been no uniform nor adequate system of accounting for quorum funds, records, and properties when a quorum presidency was changed. Retiring quorum presidents had no means of being fully relieved of their stewardship. In some cases quorum presidents left quite suddenly without making any supervised accounting of those items entrusted to them. As a result a number of banks have unclaimed deposits and accounts which at one time belonged to some quorum. Lack of proper accounting by those responsible has generally been the cause.

Realizing that many valuable properties and funds can in this way become lost to quorums—not through malicious intent on the part of the quorum presidents, but rather through lack of some adequate means to accomplish such accounting—the general priesthood committee has prepared a record known as the “Re-organization Audit and Transfer Report,” a copy of which appears on this page. Since this is a new procedure, we desire to acquaint all stake presidencies, stake Melchizedek Priesthood committees and quorum presidencies with it herewith.

When the priesthood supplies for the current year were sent out to the stakes, one pad of “Reorganization Audit and Transfer Report” blanks was included. In the new Melchizedek Priesthood *Handbook*, pages 44 to 47, the use to be made of these report blanks is outlined in full. We incorporate those instructions herewith as a means of acquainting the Church priesthood membership with this means of safeguarding their interests:

The purpose of the Re-organization Audit and Transfer Report is to provide an orderly efficient means of effecting a transfer of quorum funds and/or properties from outgoing to incoming presidents of Melchizedek Priesthood quorums. Laxity in past years has often made it difficult, if not impossible, for incoming presidents to determine the funds, properties, and record books being entrusted to their stewardship. A systematic audit, properly supervised, relieves outgoing presidents of all responsibility and insures incoming presidents having a knowledge of the financial and other responsibilities they are assuming for their quorum.

An official Re-organization Audit and Transfer Report will be used whenever a quorum president is released and replaced by a successor. In the case of seventy's quorums, however, this report will be made only when either the senior president is

Melchizedek

RE-ORGANIZATION AUDIT AND TRANSFER REPORT for MELCHIZEDEK PRIESTHOOD QUORUMS

Stake Melchizedek Priesthood Committee

Date

..... Stake

Dear Brethren:

This is to certify that an audit and transfer of quorum funds, properties and records (as indicated below) has been effected in the quorum of (high priests, seventies or elders) in the (ward or stake). This reflects a true condition of the quorum records and properties. The balances of funds as reported were on hand when the transfer was made.

..... Secretary, Stake Melchizedek Priesthood Committee

This report has been carefully examined and is approved.

..... Chairman, Stake Melchizedek Priesthood Committee

CASH BALANCES ON HAND:

1. General Fund \$
2. Other Funds:
 - a. \$
 - b. \$
 - c. \$

TOTAL FUNDS ON HAND \$

PROPERTIES: (Check one statement below)

- ☐ Copy of current inventory of properties, other than cash funds, attached hereto.
☐ There are no quorum properties other than cash funds.

OUTSTANDING LIABILITIES:

1. \$
2. \$
3. \$

BOOKS AND RECORDS TRANSFERRED:

Posted up to date: Yes () No ()

- ☐ B-2, Roll and Report Book for Quorums
- ☐ B-3, Master Roll and Report Book
- ☐ B-5, Minute Book for Quorums and Groups
- Others as listed:

I hereby certify that this report is correct. All funds received to date of this transfer have been received for.

..... Outgoing Officer

This report is acceptable to me. I acknowledge receipt of the balances of the various funds, properties and records as stated above.

..... Incoming Officer

FORM P-21-A

released or the entire council is changed. This will assure accurate accounting of stewardship and prompt officering of quorums with new officers as needed.

The following steps should be observed in using this report:

1. Under the direction of the stake presidency, the stake Melchizedek Priesthood committee secretary shall be responsible for making a complete audit of quorum funds, properties, and records as indicated on the Re-organization Audit and Transfer Report, whenever a quorum president is released and another appointed to take his place.

2. The committee secretary shall be responsible for completing this report and obtaining the signatures of the incoming and outgoing officers.

3. He shall then certify as to the cor-

rectness of the report, submitting same for the signature of the stake Melchizedek Priesthood committee chairman.

4. This report, signed and attested, shall be made in triplicate and be distributed as follows: Original copy, stake Melchizedek Priesthood committee chairman; duplicate copy, incoming officer; triplicate copy, outgoing officer.

5. The committee secretary shall see to it that quorum secretaries enter a transcript of the completed report in the quorum minutes.

All of the foregoing steps should be completed without fail.

Stake presidents shall assume the responsibility of seeing that this new procedure is inaugurated in their stake.

THE IMPROVEMENT ERA

Priesthood

CONDUCTED BY THE GENERAL PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE — HAROLD B. LEE, CHAIRMAN; EZRA TAFT BENSON, MARION G. ROMNEY, THOMAS E. MC KAY, CLIFFORD E. YOUNG, ALMA SONNE, LEVI EDGAR YOUNG, ANTOINE R. IVINS, RICHARD L. EVANS, OSCAR A. KIRKHAM, S. DILWORTH YOUNG, MILTON R. HUNTER, BRUCE R. MC CONKIE

Melchizedek Priesthood Monthly Quorum Lesson for May

LESSON FOUR: May 1948

"Quorum and Group Objectives, Functions, and Duties"

References: Melchizedek Priesthood Handbook, Section V-G, p. 22 to Section VI-A, p. 32.

1. How does the division of responsibility regarding committee assignments of quorum presidents differ in quorums of seventy from that of high priests' and elders' presidencies?

2. List the duties of a quorum secretary.

3. Discuss in detail the objectives and duties of the president assigned to personal welfare committee.

4. What is the objective and what are the duties of the person assigned to quorum activity and Church service committee?

5. Discuss the objective and duties of the person assigned to the fact-finding and statistical committee.

6. Describe the organization and leadership of the three standing committees.

7. What are the objectives and duties in general of these three standing committees?

8. Make a list of the projects available to the personal welfare committee and discuss methods of putting those projects into effect.

9. Discuss the ten suggested duties of the quorum activity and Church service committee.

10. How often should quorum socials be held?

11. Compare the duties of the fact-finding and statistical committee with those of the quorum activity and Church service committee.

Although the report form used is very simple, it will contribute much toward establishing an adequate accounting system for Melchizedek Priesthood quorums and assure the individual quorum members of having their rights fully protected through such supervised audits.

12. How do the task committees differ from the other committees already discussed?

13. Describe the opportunities and occasions for committee assignments on group basis.

14. Describe the organization and duties of quorum groups.

15. In the case of quorums of seventy, who are the group leaders?

16. Do group leaders and their assistants need to be set apart?

17. Who is the presiding officer in a quorum group?

18. Is it necessary throughout the stakes for all Melchizedek Priesthood groups to be attached to quorums?

19. Are the three standing committees group or quorum committees?

20. What is the relationship of the groups to the three standing committees?

21. Should funds be collected and administered on a quorum basis or on a group basis?

Brethren in some of the stakes still seem to be somewhat confused as to the purpose and use to be made of the foregoing and previous lessons published for monthly quorum lessons. For emphasis and clarification the following instructions are given:

The quorum meeting is indispensable to the success of the quorum. Where a quorum of the priesthood is confined to the borders of a single ward, quorum meetings should be held each week. However, under such circumstances the second meeting in each month is to be designated as the monthly quorum business meeting and the role books should so indicate. It is not necessary to call an additional meeting each month where the quorum meets each week.

Except in cases requiring immediate attention, it is suggested that matters of quorum business be held and considered in the monthly meeting held during the second week.

Where the members of a quorum of the priesthood live in more than one ward, a monthly quorum meeting should be held and the suggested time is during the second week of each month. In widely scattered stakes it may not be feasible to hold monthly quorum meetings of quorums comprised of several groups oftener than quarterly in connection with stake conferences. In such stakes, however, the weekly quorum and group meetings should always be held.

NO-LIQUOR-TOBACCO COLUMN

Conducted by
Dr. Joseph F. Merrill

Liquor Propagandists Unabashed

IN the October conference of the Church, the writer of this column spoke of liquor advertising as "unmoral" meaning that it was wrong to promote the human consumption of alcoholic beverages (the purpose of advertising) because of the many evil results that follow drinking, some of which were named. Attention was called to a bill in the U. S. Senate designed to prohibit liquor advertising. One answer to that bill was "an open letter to Congress" by the distillers, designed to convince the American people that producing liquor is an honorable business, that this production has not taken any food out of anybody's mouth and that the government is unfair in curtailing liquor production because this does not consume grain needed for starving people.

From the point of view of this column, these assertions are not true. Liquor production may be legal but that does not make it honorable or moral. Gambling is legal in Reno, but not in Salt Lake City. Legality is one thing and often a very wrong thing, judged by what is conducive to human welfare.

Drink has brought more woe and misery, broken more hearts, wrecked more homes, committed more crimes, filled more prisons than all the wars of history.

Is a business honorable in the wake of which such terrible evils follow?

(Continued on page 236)

It is recommended that the monthly quorum meeting of high priests be held at a time other than during the period at which members of bishoprics are engaged in Aaronic Priesthood work so they may attend. (Melchizedek Priesthood Handbook, Section VI-C, pp. 36-37.)

In addition to the business transacted at this monthly quorum business meeting, a short period of time is set aside for the consideration of pertinent lessons or instructions as suggested or prepared by the general priesthood committee. It is during this time and in these monthly quorum business meetings that these special lessons dealing with all phases of the new Melchizedek Priesthood Handbook should be studied and discussed. Quorum officers are requested to abide by the foregoing instructions.



The Presiding

SUGGESTED PLANS FOR COMMEMORATING AARONIC PRIESTHOOD RESTORATION

MAY 15, 1948, will mark the 119th anniversary of the restoration of the Aaronic Priesthood. May 15 and 16 have been approved by the First Presidency for Churchwide commemoration of this memorable event in Church history.

Saturday, May 15, provides opportunity for outdoor activities, while Sunday, May 16, is to be devoted to a special Aaronic Priesthood program in every ward throughout the Church.

STAKE CELEBRATIONS

In the past, many stakes have preferred to have all of their respective wards join in a stakewide celebration. This has been particularly true of the activities conducted on the Saturday preceding the sacrament meeting service devoted to the restoration theme. If stakes desire to go forward with such a celebration this year, it should be undertaken only after a thorough discussion of the proposal with ward bishoprics and then only upon their expressed willingness to join in the project.

WARD CELEBRATIONS

If the stake does not undertake a commemoration program, the ward should undertake some appropriate celebration. By "appropriate," we mean something which will please the boys and at the same time be approved by the bishopric. It is suggested that bishoprics and the Aaronic Priesthood advisers give their boys a voice in the program. Boys will be far more enthusiastic about a program of which they are a part than to be invited to

participate in a celebration in which they are given no voice.

The above suggestions for both stake and ward functions apply only to those activities proposed for Saturday, May 15. The sacrament meeting program to be given Sunday, May 16, is outlined below.

SATURDAY, MAY 15

Our suggestions this year are much the same as they have been in years past. However, while our suggestions are essentially the same, stakes and wards have by no means exhausted all the possibilities contained in previous recommendations. Following are some of our former suggestions as well as some ideas coming in from stakes and wards throughout the Church: (1) pilgrimages to points of interest; (2) athletic tournaments; (3) miniature rodeos; (4) hiking and picnicking; (5) old-fashioned barbecue; (6) and always, the ever popular refreshment feature.

Overnight camping is not approved

where the breaking of camp and returning home on the Sabbath day are necessary.

SACRAMENT MEETING SUNDAY, MAY 16

The sacrament meeting of Sunday, May 16, 1948, is to feature the program outlined below in commemoration of the restoration of the Aaronic Priesthood. Where quarterly stake conferences are held on this date, the program should be presented on either the Sunday preceding or following May 16.

The bishop of the ward, as the president of the Aaronic Priesthood, will both preside over and conduct the meeting.

All musical numbers should be presented by Aaronic Priesthood members in choruses, quartets, duets, or solos, wherever possible. Appropriate numbers should be selected from the book *Aaronic Priesthood Choruses*.

Special attention should be given to ushering. Let us make every possible effort to have this feature of the meeting done in an efficient manner.

The administration of the sacrament should be performed by members of the Aaronic Priesthood.

Where possible, have all members of the Aaronic Priesthood, and their leaders, seated on the stand and in the choir seats.

THEME

It is desired that "Priesthood and the Family" be the theme for the sacrament meeting of May 16. Every effort should be made to select speakers who

A Challenging Record



MAX WATERS

MAX was ordained a deacon in the Star Ward, Burley Stake, three years ago. Since his ordination he has never missed a sacrament meeting, priesthood meeting, Sunday School, or Y.M.M.I.A.

Latter-day Saint Girls Present Sacred Pageant

As a feature of a mothers and daughters meeting held during a quarterly stake conference, this large cast of Latter-day Saint girls and their faithful leaders from the West Pocatello Stake presented a sacred pageant "The Desert Shall Blossom as a Rose." The ensemble suggests full assurance that the presentation was effective and inspiring.



Special to Bishops

"BISHOPS should be so close to the young men and women that as leaders they can detect any tendency in the direction of sin."

—President David O. McKay,
Bishops' Conference — Oc-
tober 1940

YOUTH WARD LEADERSHIP OUTLINE OF STUDY

MAY 1948

THE lesson for May will be a review of the study material presented in this column for September and October 1946.

Mimeographed copies of the lessons will be sent to each bishop one month in advance. Bishops are requested immediately to place the material in the hands of the leader who presents the lessons during the monthly meeting of the ward youth leadership committee that he may have ample time to make adequate preparation.

are capable of treating the subjects outlined below in order that this theme may receive the consideration it deserves.

PROGRAM

1. Opening song by Aaronic members. Suggested is one of the following from *Aaronic Priesthood Choruses*—(1) "Hail Prophet Joseph," page 95, (2) "True to the



A He-Man Boy Party

Calf branding, riding, steak fry, and a swim in the hot springs, were the treats of the Humboldt (Nevada) stake presidency for the Aaronic Priesthood members of their stake. Those desiring to know what to do next to entertain boys, give this one a try.

The lads in the Humboldt Stake are about as determined in their Church work as they appear to be in trying to convince the calves they are able to "ride 'em."

Who is trying to do the convincing anyway,—the boys or the calves? You say!



Faith," page 56, (3) "We Are Mormon Boys," page 26.

2. Invocation—A deacon
3. Sacrament song and the administration of the sacrament.
4. "The story of the restoration of the Aaronic Priesthood" (10 minutes)—by a member of the bishopric.
(This is one of the most interesting and inspiring stories ever told when related in detail and with feeling.)
5. Special music by Aaronic Priesthood members—"On Lovely Susquehanna's Banks."

6. "Priesthood's blessings to a young man"—a priest—10 minutes.

(These blessings should be recanted from the "family" point of view as suggested in the theme.)

7. "Priesthood's blessings to a young woman"—a girl of priest's age—10 minutes.

(Keep the theme in mind in treating this subject.)

8. Vocal duet by Aaronic Priesthood members, "Just a Boy," page 33 in *Aaronic Priesthood Choruses*.

9. "Priesthood's blessings to a mother"—a mother—10 minutes.

(This speaker has a wonderful opportunity to discredit the thinking that it is regrettable a woman cannot be ordained to the priesthood. Carefully set forth a mother's specific blessings through the priesthood in a real Latter-day Saint home.)

10. "A father's responsibility to his family by virtue of his ordination to the Holy Priesthood"—15 minutes—a father.

(This can be a most effective address through careful study and preparation. The theme should be well climaxed in this discourse.)

11. Closing song by Aaronic Priesthood members, "Love at Home," page 72 in *Aaronic Priesthood Choruses*.

12. Benediction—a teacher.

MORE FUN FOR BOYS

THE SOUTHERN STATES MISSION turns in another account of a successful Aaronic Priesthood party, Ward from Dr. Frank Harris, Tampa, Florida, describes the success of this party—"The fishing was not so good, but the group had a good time anyway. We had prayer before we started, and in my estimation a finer group of boys never took a boat ride."



Genealogy

First Record Films Arrive from Germany

By Archibald F. Bennett
Secretary, Genealogical Society

IT is gratifying to be able to announce the recent arrival from Germany of the first consignment of record films.

A small and compact package contained 337 individual films, 3 x 4 1/4 inches, each bearing the photographic reproduction of from sixty to one hundred pages of parish registers. In all, fifty-seven volumes of records from twelve parishes are recorded on these 337 sheet films.

A special reading machine for these films is being constructed in Germany for the Genealogical Society. By it the tiny images can be sufficiently enlarged so that two pages may be read at once.

The microfilming within the East German Mission is being done under the able direction of President Walter Stover, with Brother Paul Langheinrich in immediate charge of the details.

President Stover states:

Prior to the war it was estimated that there were 750,000,000 names listed on the old church books in Germany. Most of the books have been preserved, and so we have before us the work of photographing some sixty to seventy-five million pages, according to Brother Langheinrich.

Before the war the German authorities themselves started microfilming the parish registers. They did the work with 35mm non-perforated film, taking all left-hand pages of the books one after another and then all right-hand pages. This German film is now preserved.

Using the apparatus shown in the first photograph, two rolls of this film (containing one book) are mounted on the lower part of the machine, the pages of the original book are rematched, and, with a light shining from underneath, the pictures on the roll film are transferred onto the *Planfilm* (sheet film) in the top part of the apparatus. Depending on the size of the original book, from thirty to sixty exposures (sixty to one hundred twenty pages) are transferred to one sheet of film. Always two pages are side by side just as in the original book, so that when viewed with the reading machine, the pictures show the

original book as though it were opened before you.

The apparatus shown in the second photograph is used for photographing the original church books (on *Planfilm*). The open book is pressed against a glass plate by the large spring under the table. The camera is adjusted and the pictures are made of the open book. Again depending on the size of the book, from thirty to sixty exposures (sixty to one hundred twenty pages) are put on one sheet of film. The rate of reduction is usually one-thirtieth the original size of the book. Filming the books opened is an advantage much of the time, because many of the books are so written that information about each name goes across both pages of the open book.

If the writing in the book is faded, special quartz lights are used to bring out the faded ink.

Making the *Planfilm* into small books is very simple. One has only to make two small holes in one end of the film and the protective paper, and then bind them together with a loose metal ring, or better, with thread or string, as desired. The sheet films containing each individual book are bound separately so that in the end you have a very much condensed version of the original book.

The reading machine is so constructed that the film can be placed in it without taking the individual film out of its little book. This is a decided advantage over roll film because any page of any book can be found and read without any trouble.

I am happy to report that the filming of records is now beginning in earnest and will go forward as fast as possible.

Permission Obtained to Film Records in Scotland

ELDER JAMES R. CUNNINGHAM, Genealogical chairman of the British Mission and efficient director of the microfilming operations there, sends excellent word in a recent communication.

Good news from Scotland. We have received a letter from Mr. William Angus, keeper of the records and manuscripts in Scotland, in which he says that the Secretary of State gives permission for us to film the records in his care consisting of testaments, sassinnes, and deeds, subject to certain conditions which were enumerated in the letter.

Immediately on receipt of the letter I visited Edinburgh and spent some time with Mr. McInnes who is deputy keeper of the records. He estimated that there were ten thousands volumes of deeds and sassinnes (another form of deed). All of these documents have been gathered together and bound in uniform volumes about 18 x 12 inches and 3 inches thick. They each contain approximately three hundred pages, which works out at about three million pages altogether. Two pages will be covered by each exposure quite easily.

Various reports from Brother Cunningham tell of other successful contacts. Permission from the Leicester County council makes it possible to film all material of a genealogical nature in the Leicester Library and Museum, expected to total a million pages. Several large parishes in London have had their records photographed by our agents.

Early in January the first shipment of record films from England took place, estimated to include a half-million pages.

Figure 1

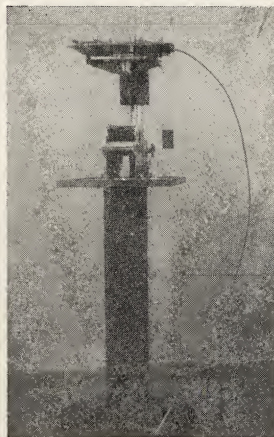
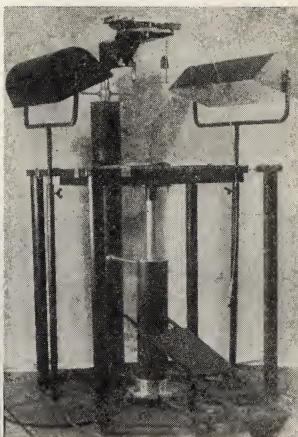


Figure 2





*Give your home
NEW IMPORTANCE
in your neighborhood*

New ARCHITECTURAL COLORS



NOW—new *deep* exterior paint colors! Such colors as architects plan for finest homes. Colors magazines seek to illustrate home modernization. Fuller's twelve new *deep* ARCHITECTURAL COLORS! Selected after months of consultation and comparison. Each color clean, clear, captivating. Each color in that Fuller Pure Prepared Paint quality the West knows so well. Modernize your house—Colonial, English, Spanish, California Monterey, Western Ranch, formal, informal, or just house. Deep Architectural Colors will give it new character, new value—give you new pride. Made exclusively by W. P. Fuller & Co.

for colorful living

OTHER FULLER OUTSIDE PAINTS:

Pure Prepared Paint—still the West's largest selling house paint.

Fulltec Trim—brilliant colors for house trim, or accenting.



**THERE'S A FULLER PAINT
DEALER NEAR YOU**

When you need a
professional painter
—Fuller will be glad
to help you.

EVIDENCES AND RECONCILIATIONS

(Concluded from page 225)

Church generally have emphasized as they have discoursed on knowledge that all truth won must be used in harmony with the requirements of the plan of salvation.

Frequently, members of the Church have thought that the glorious revealed statement "the glory of God is intelligence," means merely the gathering of knowledge. That view must be enlarged in view of the Latter-day Saint definition of intelligence: a compound of knowledge and the proper use of knowledge.

Indeed, this view is implied in the revelation itself, for it reads in full, "The glory of God is intelligence, or, in other words, light and truth." That is, the intelligence here discussed is a compound of light and truth. Sound knowledge is truth. Such truths become a light to guide man on his way, on every road, to meet every need.

In the same revelation this view is further confirmed by the statement that "He that keepeth his [God's] commandments, receiveth truth and light, until he is glorified in truth and knoweth all things." In the correct life, light and truth travel together and are progressive towards the nature and power of God. Hence the beautiful statement: "That which is of God is light; and he that receiveth light, and

continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day."

It is this light (intelligence) that Latter-day Saints need. This is the light that makes possible our entrance into celestial glory.

It is the type of intelligence here discussed that has made this Church. Knowledge of the laws of God has been converted into the actions of everyday life. Note the words of John Taylor, third President of the Church:

"Now, then, if men, without much of the advantage of what is termed education in this world, are filled with the Spirit of God, the revelations of the Holy Ghost, and can comprehend the relationship of man to God, can know their duties, and can teach a people, a nation, or a world how they may be saved and obtain thrones, principalities, powers, and dominions in the eternal worlds—if men can understand these principles by the gift of the Holy Ghost and the revelations of the Most High, and are enabled to place them before the people so that they can comprehend them, then, I say, these are the men of education—the men of intellect—the men who are calculated to bless and ennoble the human family. This is the kind of education we want."

—J. A. W.

*Doc. 5 Cov., 93:36

*Ibid., 93:28

*Ibid., 50:24

*Taylor, John. *The Gospel Kingdom*, pp. 270-271

THE SPOKEN WORD

(Concluded from page 222)

his present comfort and convenience at great future cost. It is probable that there will always be some things to detract from our complete comfort and convenience. But it wouldn't be well to let the lesser things of life overshadow its ultimate objectives. It wouldn't be well

to become so weary of looking for the right answers that we accept the wrong ones, nor would it be well to become so absorbed in side issues that we lose sight of great and important principles. We must never become so busy slapping at mosquitoes that we walk into the quicksand.

—February 29, 1948.

WHAT SHALL WE DO TO TO BE SAVED?

(Concluded from page 195)

about to die of starvation in western Europe and elsewhere, it may be immaterial at the moment whether their bread comes from socialist or free enterprise systems. The tasks of politics and economics in these times will not wait. But if the Toynbee interpretation

of history adds secular comfort to what the man of faith has always believed, perhaps it is also time to begin at once with the task of putting the work of politics and economics back on spiritual foundations. Christian love may not require much materiality, but it requires all we have to give and then some.

NO-LIQUOR-TOBACCO COLUMN

(Continued from page 231)

That the production of whiskey does not take food values from the grain consumed is a brazen and astonishing statement. Whiskey has but very little food value, so experts in nutrition say, and is wholly devoid of the minerals, proteins, and vitamins of the grains from which it is made.

Fight for Repeal in Kansas

WHAT will Kansas do about the state prohibition amendment in the November 1948 elections? In January 1947 her state legislature passed a resolution submitting to the electorate in the November 1948, election the question of repealing the prohibition amendment which has been a part of the state constitution since 1880. This amendment reads as follows:

The manufacture and sale of intoxicating liquors shall be forever prohibited in this state, except for medical, scientific, and mechanical purposes.

The legislative resolution proposed to take the place of the prohibition amendment reads as follows:

The legislature may provide for the prohibition of intoxicating liquors in certain areas. Subject to the foregoing, the legislature may regulate, license, and tax the manufacture and sale of intoxicating liquors, and may regulate the possession and transportation of intoxicating liquors. The open saloon shall be and is hereby forever prohibited.

This amendment, if adopted, would put into the hands of each legislature the complete power to legalize the liquor traffic without any constitutional restrictions. Undoubtedly this is just what the liquor barons want, and they will spend great sums of money in efforts to influence the voters accordingly. The liquor interests of the United States are fighting, it is charged, for the repeal of the statewide prohibition laws in the three states where they still exist—Kansas, Oklahoma, and Mississippi.

At the state election on the question of repeal in 1934 (this was after national repeal was finally carried in December 1933, by the favorable vote of thirty-six states) Kansas voted against repeal by over 89,000 majority. But the "wets" there have at intervals continued the struggle, spending large sums to this end. They have the money and the "drys" have not. That to date money has won is indicated by six successive steps:

1. In 1937 the Kansas legislature legalized beer, having an alcohol content not to exceed 3.2 percent.

(Concluded on page 238)

THE IMPROVEMENT ERA

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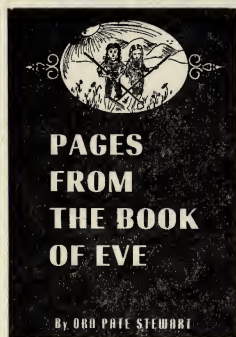
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No-Liquor-Tobacco Column

(Concluded from page 236)

2. The political parties in Kansas have paid little attention in recent years, it is said, to enforcement of the prohibition laws, this laxity helping to break down opposition to repeal. Laxity in law enforcement always tends to bring the law into dispute.

3. The liquor interests persuaded the United States Government to permit the use of alcohol beverages by the boys in the armed services during World War II, thus making votes for repeal in Kansas.

4. The liquor interests persuaded the Republican and Democratic conventions to put "wet" planks in their 1946 platforms.

5. The legislature of 1947 passed the re-submission measure by the requisite two-thirds majority.

6. About three-fourths of the daily and weekly newspapers in the state now publish "wet" propaganda. But so far, eleven dailies and eighty-eight weeklies published in the state refuse to carry beer ads.

What will be the outcome of the November election? Wherever legal liquor has come back in the United States since repeal, the multitudinous ill results of drinking have steadily increased—miseries, sorrows, distresses, crimes, and deaths of very description caused in whole or part by the effects of alcohol on the drinker. How can sane, intelligent, conscientious human beings favor the liquor traffic in their midst? Every one has his divinely given free agency for which the Lord will hold him accountable. Let him do nothing that will injure a fellow human being.

Liquor-Tobacco and Utah laws

In Utah the law requires all boards of education of public schools to provide for the instruction of students under eighteen years in the harmful effects of alcoholic beverages, tobacco, and other narcotics. The law made it obligatory for the Superintendent of Public Instruction to prepare a bulletin on "Suggestions for Teaching the Effects of Alcohol, Tobacco, and Other Narcotic Drugs." This was done in 1939 and out of the experience of nine years' teaching have grown suggestions that, if implemented, will improve the bulletin. Recognizing this, the Superintendent of Public Instruction, Dr. E. Allen Bateman, has appointed an experienced, representative committee to revise the bulletin. We congratulate him on taking this progressive step.

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By Mary Petterson

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That I have faith in thee.

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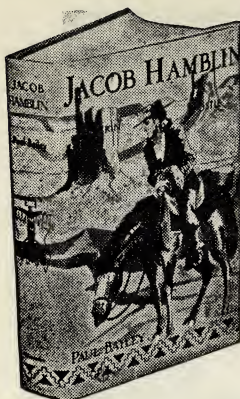
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Cook's Corner

(Continued from page 227)

Cheese Fondue

- 4 eggs, well beaten
- 2 cups hot milk
- 2 cups soft bread crumbs
- $\frac{1}{4}$ to $\frac{1}{2}$ pounds grated cheese (1 to 2 cups)
- 1 tablespoon fat
- $\frac{1}{2}$ teaspoon salt

Mix the milk, bread crumbs, cheese, fat, and salt. Stir this mixture into the beaten eggs. Pour into a well-greased shallow pan and bake in a moderate oven for about twenty-five minutes or until set and lightly browned on top. Serve at once.

Egg Cutlets

- $\frac{1}{4}$ cup butter or margarine
- $\frac{1}{4}$ cup flour
- 2 cups milk
- 1 teaspoon salt
- 1 teaspoon onion juice
- 1 tablespoon minced parsley
- 8 hard-cooked eggs

Make thick white sauce of butter or margarine, flour, milk, and seasoning. Add remaining ingredients. Spread one-inch thick in shallow pan; chill thoroughly. Shape in cutlets, roll in fine bread crumbs; dip in slightly beaten raw egg. Brown in hot fat. Serve.

Cheese, Corn, and Tomatoes

- 3 tablespoons flour
- 3 tablespoons melted fat
- 1 onion, sliced
- 2 cups cooked tomatoes
- 2 cups cooked corn
- 2 teaspoons salt
- $\frac{1}{4}$ to $\frac{1}{2}$ pound grated cheese

Brown the flour in a heavy frying pan. Take flour from pan and blend with two tablespoons of the fat. Brown the onion in the remaining fat, add the tomatoes, corn, salt, and flour-fat mixture and cook for about ten minutes. Stir in the cheese. When it has melted, serve on thin crisp toast.

Custard Pie with Orange Topping

- 3 eggs
- $\frac{1}{2}$ cup sugar
- $\frac{1}{4}$ teaspoon salt
- $\frac{1}{4}$ teaspoon nutmeg
- $\frac{1}{4}$ teaspoon vanilla
- 2 cups milk, scalded
- $\frac{1}{2}$ recipe plain pastry

Beat eggs slightly, add sugar, salt, nutmeg, and vanilla. Slowly add milk; mix well; pour into nine-inch, pastry-lined pie pans. Sprinkle with orange topping: combine one teaspoon grated orange peel, two tablespoons sugar, and one-fourth teaspoon cinnamon. Bake in hot oven (450°) ten minutes, then in moderate oven (325°) about twenty-five minutes or until a knife

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inserted comes out clean. Serve hot or cold. Instead of orange topping: top after baking with $\frac{1}{2}$ cup shredded coconut.

Jelly Roll

- 4 eggs
- $\frac{3}{4}$ cup sugar
- 1 tablespoon lemon juice
- 1 cup sifted cake flour
- $\frac{1}{4}$ teaspoon salt
- $\frac{1}{4}$ teaspoon cream of tartar
- 1 teaspoon vanilla

Beat egg yolks until thick and lemon colored. Beat in sugar, lemon juice, and flavoring. Stir in flour. Beat egg whites until frothy, add cream of tartar and salt, and beat until whites will hold peak. Fold into yolk mixture. If small jelly rings are desired, bake in two cake pans ($8" \times 8"$). For large rings, turn into 15×10 inch pan, which has been greased. Bake at 325° for twenty minutes. Turn cake out on cloth dusted with powdered sugar. Cut off crisp edges of cake. Roll cake with rolling cloth up in cake. Let cool. Unroll, spread cake with jelly, and roll again. Place waxed paper around roll to hold in shape. Cut roll in slices about one-inch thick, topping with whipped cream or thick custard sauce. Other fillings to use are: chocolate, orange, lemon, or fresh berries.

All-Church Champions

(Concluded from page 205)

ville, southern Utah; Cardston, Canadian champion; Glendale, California title holder; Mesa, Arizona representative; Lewisville, Idaho; Holladay, Jordan division; Cokeville, Wyoming; Edgehill, Salt Lake City; Carey, Idaho; Logan Fifth; and Enterprise, southern Utah.

Laramie edged Holladay for third place and Lewisville, Idaho, drubbed Glendale for fourth. Logan Fifth took consolation honors and fifth place with a victory over Jefferson while sixth place went to Holladay; seventh to Glendale, and eighth to Jefferson.

Holladay won the coveted sportsmanship trophy and this, along with the various championship awards, was presented by Presidents George Albert Smith and David O. McKay, in impressive and dignified ceremonies following the tournament. *The Deseret News* all-star teams were announced as follows:

First Team: Forwards, Nathan Wade, Edgehill; Elwyn Peterson, Brigham Fourth. Center, Preston Merrell, Brigham Fourth. Guards, Roland Williams, Edgehill; Wilford Hopkins, Laramie.

Second Team: Forwards, John Hadfield, Brigham Fourth; Willie Stoler, Jefferson. Center, Del Gardner, Laramie. Guards, Howard Smith, Edgehill; Douglas Andrus, Holladay.



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★ ★ ★

Even with whipped cream and luscious Tea Garden Peach Preserves, this showy dessert omelet costs only about 20¢ a serving! Recipe from Mrs. E. M. McPhetridge, Seattle.

Omelet Celestine

- 5 eggs, separated
- 5 tablespoons warm water
- 1 teaspoon salt
- 2 tablespoons melted butter
- 2 cups Tea Garden Peach Preserves
- 2 teaspoons lemon juice
- Powdered sugar
- 1 cup heavy cream

Separate eggs. Whip whites very stiff. Beat yolks until light colored. Add warm water and salt to yolks. Fold in whites. Place in hot skillet in which butter has been melted. Slip into hot oven (425°F.) until omelet is firm. Meanwhile warm Tea Garden Peach Preserves with lemon juice. Slip omelet onto hot platter; top with preserves. Fold if desired. Sprinkle with powdered sugar. Serve with whipped cream. Serves 4.

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Definitely a party treat or company dessert. Mrs. Val Julian, San Francisco, makes two layers; we made only one. But we both used pure, ruby-red Tea Garden Raspberry Preserves! It's delicious!

Tea Garden Raspberry Torte

- 3 eggs, separated
- $\frac{1}{2}$ cup sugar
- 1 teaspoon vanilla
- 3 tablespoons cracker meal or rolled crackers
- 1 teaspoon baking powder
- $\frac{1}{2}$ cup walnut meats, chopped fine
- 1 cup Tea Garden Red Raspberry Preserves
- 1 cup heavy cream

Separate eggs. Whip whites very stiff. Beat yolks until light colored. Slowly add sugar, then vanilla, beating constantly. Fold in very fine cracker crumbs, baking powder, nut meats. Then fold in whipped egg whites, thoroughly and quickly as for sponge cake. Place in well buttered 9-inch cake tin. Bake in moderate oven (325°F.) about 20 minutes. Cool. Just before serving spread with Tea Garden Red Raspberry Preserves, then with whipped cream. Frost sides with cream. Serves 6.

It was a happy day when Tea Garden combined big sweet red raspberries and choice apples in one luscious jelly. You'll like it...

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For 18 years this ice cream recipe has been the standby of Mrs. N. J. Gall, Los Angeles. "Always a success with pure rich Tea Garden Strawberry Preserves." Amazingly thrifty, too.

Tea Garden Strawberry Dream

- 22 marshmallows
- 1 cup milk
- 1 cup heavy cream
- 1 cup Tea Garden Strawberry Preserves

With warm knife or scissors cut marshmallows in thirds. Heat milk; add marshmallows; stir until melted. Cool. Add cream, whipped until fluffy. Place in refrigerator tray. Fast freeze until firm around edges. Stir thoroughly. Smooth top of ice cream, spread with Tea Garden Strawberry Preserves. Return to refrigerator; freeze firm. Serve in squares. Enough for 6.

★ ★ ★

"Serve this refreshing punch over crushed ice in your tallest glasses!" says Mrs. J. Spencer Taylor, Magna, Utah. Tea Garden Grape Juice gives it luscious color and flavor.

Tea Garden Spring Drink

- 2 cups sugar
- 2 cups water
- $\frac{1}{4}$ teaspoon salt
- $\frac{1}{2}$ cup Tea Garden Grape Juice
- 2 cups pineapple juice
- Juice of 2 large lemons
- 1 quart ginger ale

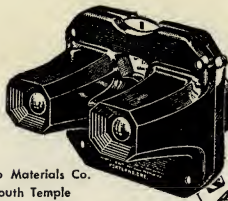
Combine sugar, water, salt in saucepan; simmer for 5 minutes. Cool. Add remaining ingredients. Pour over ice; garnish with fresh mint if desired. Makes about 3 quarts.

Jelly enters at your house? Try Tea Garden Loganberry Jelly next time. Best you ever tasted because it's home-made... made in small batches with pure sugar and plump, perfect loganberries!

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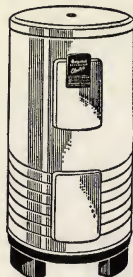
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THE IMPROVEMENT ERA

A Call to Japan

(Continued from page 208)

of Japan, he found a most concise statement in Mr. Embree's book previously mentioned.

In Japanese society the sacred aspects of life are more apparent than in Western society. This is due, in part at least, to the broad peasant base of Japanese society as well as to its long unbroken national existence. The myriad native beliefs concerning birth and death, sickness, and health, and the seasons of the year have grown up over centuries upon centuries of existence as a cultural system based on wet rice agriculture.

Buddhism was introduced into Japan during the course of the sixth century together with Buddhist sculpture and painting. Sponsored by Prince Shotoku, Buddhism rapidly gained ground and at one time even threatened to absorb all the native beliefs into its own system by interpreting Japanese deities as special manifestations of Buddhist divinities.

Nearly every family in Japan belongs to one Buddhist sect or another. The most popular one is Shinshu, according to the tenets of which if one has sincere faith in the savior Amida one is sure to reach the western paradise after death. The traditional religion of the *samurai* is Zen, which emphasizes self-discipline as a means of enlightenment. . . .

IN another book the story of Christianity in Japan was briefly told. It dates from 1549 when Francis Xavier, a great Jesuit missionary, arrived with other missionary companions at Satsuma. At first the missionaries were objects of curiosity, then welcomed as people who knew the source of new commodities, particularly firearms, and finally revered or hated as the propagators of an entirely different religion. For nearly a century, 1549 to 1638, these missionaries were active in Japan and among their two hundred thousand converts counted many famous lords, generals, and ladies of high rank. With the rise to power of the Tokugawas in the early part of the seventeenth century, Christianity was looked upon as a threat to their ambitions, and bans were issued against it.

In 1638 the Christian missionaries were forced to leave the country, and the native converts entered a long period of persecution, the aim of which was to exterminate them. Christianity, however, was never entirely uprooted. Through the friendly commercial treaty granted the United States by Japan as a result of Commodore Perry's visit,

(Continued on page 244)



*It isn't
just a
miracle!*

LOOKING at your baby, it may seem a miracle that in such a little while her baby-soft bones have grown strong enough to support her—her straight back already giving promise of sturdy childhood. It isn't just a miracle at all. It's due chiefly to the kind of milk she has.

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LET'S TALK IT OVER
THE IMPROVEMENT ERA

A Call to Japan

(Continued from page 243)

Christian missionaries were again permitted to enter Japan. Within a decade the feudal system collapsed (1867), and a program of great political and social reforms was adopted. In 1873 Christian missionaries were officially permitted to establish schools, publish religious tracts, and promulgate their doctrines. The constitution granted the people by the Emperor in 1889 provided for full freedom of religious belief, and the Christianity began to play an increasingly important part in the life of the country.

GEORGE felt that with this as a background it was a good time to learn something of the efforts of his own Church among the Japanese. As his father had suggested, he went to the Church publications and found several interesting articles:

There is always special interest attached to the first labors accomplished in any mission in introducing the gospel of Jesus Christ to a nation, and this interest is not lacking in its introduction to the Japanese. It will be two years on the 24th day of July since Apostle Heber J. Grant and the first missionaries set out on their long course across the Pacific to Japan, to proclaim the everlasting gospel to the people there. A foreign language is not easy to conquer, but a language which is so different from the English as is the Japanese, is still more difficult to acquire, and for many months the brethren have been constantly and doggedly laboring to overcome the intricacies of this oriental tongue. Only those who have had the thing to do, can comprehend the toil of days and nights that has been necessary before the western missionaries could proclaim the message which they had come to bear to these eastern people in their oriental tongue; but characteristic of the Latter-day Saints, they have conquered at last, and six young men are now traveling two by two, in the country places of Japan proclaiming in their simplicity, as best they can, the knowledge of the Redeemer, Jesus Christ, and his restored gospel, which is unto all nations. Naturally, there is a great interest attached to this declaration by the Latter-day Saints. (*The Improvement Era*, July 1903, p. 708.)

There is a fascination in missionary work among a pagan people that is not known by missionaries in Christian lands. The Japan Mission gives the opportunity to appreciate the work of St. Paul among the ancient pagans, and to taste with him the joy and satisfaction that come with the conversion of souls from the altars of idolatry. There is an opportunity in that mission for the development of a greater individual faith, and a broader religious

THE IMPROVEMENT ERA

conception than in other fields, because of the fact that arguments and reasons for our claims must come largely from ourselves, and not be borrowed from others. (President Alma O. Taylor, *The Improvement Era*, July 1910, pp. 779, 780.)

The Japan Mission was closed temporarily, according to an announcement published June 12, by order of the First Presidency. Elder Hilton A. Robertson was authorized to release the elders in the mission. The mission was opened in 1901, when President Heber J. Grant, then a member of the council of apostles, and Elders Louis A. Kelsh, Horace S. Ensign, and Alma O. Taylor arrived in the country. President Grant returned on September 27, 1903, having been honorably released. He was succeeded by Horace S. Ensign. The following elders have presided there: Alma O. Taylor, July 8, 1905, to January 1, 1910; Elbert D. Thomas, 1910 to October 25, 1912; Heber Grant Ivins, 1912 to February 1915; Joseph Henry Stimpson, 1915 to March 1921; Lloyd O. Ivie, 1921 to July 28, 1923, and Hilton A. Robertson since that date to the close of the mission. (*The Improvement Era*, August 1924, p. 992.)

GEORGE was proud to find many important people listed as former missionaries to Japan. There were a United States senator, a university president, high government officials, and prominent business and professional men.

A month to the day after George had received his call, he sat musing over the knowledge of his mission field gained in the previous thirty days. He compared his feeling of growing confidence and strength with the uncertainty and doubt of the day when his assignment arrived.

After pondering over the devotion of the Japanese to Buddha and their Shinto beliefs George wondered if they really would accept the gospel. Ralph seems converted, he thought, I'll ask him. His talk with Ralph convinced him that the Japanese in Hawaii who had accepted the gospel are as devout and sincere as any members of the Church. Ralph pointed out a report by his mission president showing over eighty-six percent of the membership paying fast offerings and out of 232 eligible tithepayers, 221 are on the tithing rolls. He said the Central Pacific Mission working exclusively among the Japanese in Hawaii is meeting with splendid success especially among the young people.

George hoped the same thing would be true in Japan.

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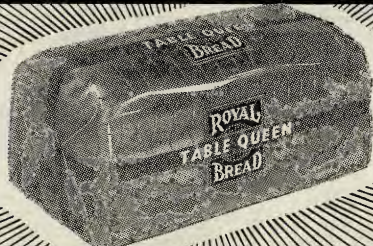
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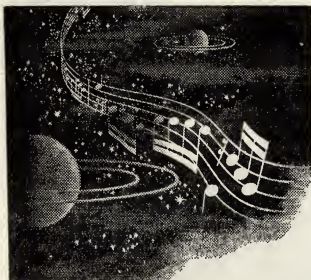
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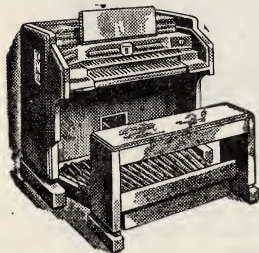


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Tomorrow's Yesterday

(Continued from page 209)

husband's—and to see him again as I had known him in life—the same dear face, but so glorious, shining! How eagerly we embraced. Remember how the heavens were opened? I used to wonder what that expression meant, "the heavens opened"—and they did. There was that heavenly singing—and those glad hosannas ringing through the air! And when I looked up—I shall never forget it!—there coming down toward us, followed by hosts of angels, was Jehovah!

I wept—how I wept—tears of exultant joy. I—I saw my own daughter, still living on earth, caught up to meet him. We were all weeping—my father, my blessed mother, all of us! At last it was over; the trials, the pain, the sorrows of separation. All was over. All was sheaved in joy. And all through the sacrifice of Jesus Christ—Jehovah!

Oh, Elizabeth, if we could have but imagined one hundredth of the eternal joy that is the reward for righteousness. It seems to me life couldn't have been so hard. We couldn't have—well, I can't find the words, that's all. I just can't find the words.

This I can say. My testimony of the gospel hasn't changed since earth days, except to grow stronger. I had a testimony of the gospel then as I do now. I knew then that God lived as I know it now. The only difference is that now I can see him; now I live in his presence. But by faith and repentance, by study and, of course, through the personal witness of the Holy Ghost, I had gained the knowledge of him even then. I knew him when I saw him. I remembered him from days in the spirit world. Best of all, perhaps, when I looked into his eyes, I knew that he knew me. Every prayer I'd ever uttered, the times I'd felt him close. They were all there between us.

ETERNAL life.

I've often thought that I wish I could send some message back into the past to help us then. If I could, Elizabeth, this is what I should say: "Never doubt!" I'd say, "Ever. Do not permit the slightest shred of doubt to enter your heart. Doubt is a waste of time and effort, for God

THE IMPROVEMENT ERA

lives. And every word he has ever uttered will be fulfilled. Get that," I'd admonish them, "every word. Not just those that you can understand, or think plausible or reasonable. But EVERY word. Therefore search out the scriptures and find what those words are that you may prepare yourselves. And the ten tribes are coming; every prophecy uttered concerning them will be fulfilled—literally."

I'd tell them that the temple at Independence would in very deed be built and how beautiful it would be.

"Accept the words of the Lord's anointed," I'd say, "all of their words. It's not for you to decide whether or not they speak under inspiration. And when God speaks to you through those men, chosen by him, don't complain about what they say, or criticize, or doubt."

I'd testify to them that no sacrifice is too great for righteousness. I'd plead with the young girls to be virtuous and modest and womanly. I'd plead with the young men to be chaste and to honor their priesthood, oh, how I'd emphasize that!

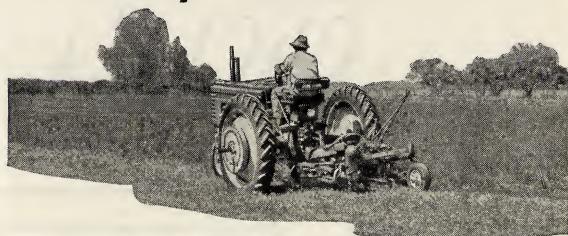
I'd let them know that there wasn't long to wait; I'd urge them to trim their lamps for the coming of the Bridegroom. I'd make them ashamed for trying to imitate the ways of the world, and I'd challenge them to pride at being a "peculiar people" when that meant being the Lord's chosen people.

That's what I'd tell them, Elizabeth. The same things the Church Authorities told us then. The very same, the same thing, as a matter of fact, that the Lord had spoken before time, and did speak during time.

Foolish man, why couldn't he see that without God, he is nothing! Why couldn't he recognize that God's words were truth, and that truth and strict adherence to principles alone could save him? Why, Elizabeth? Why?



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The Editor's Page

(Concluded from page 201)

Family members should plan their own programs. Parents working in the background will, of course, direct the activities toward high spiritual, cultural, and recreational standards.

Programs should be well-balanced and varied, taking into consideration the ages, interests, and abilities of family members.

The Family Hour should commence with prayer or close with the usual family prayer.

In our homes, brethren and sisters, it is our privilege, it is our duty, to call our families together to enjoy and strengthen and sustain each other, to be taught the truths of the Holy Scriptures. In every home, children should be encouraged to read the word of the Lord as it has been revealed to us in all dispensations. We should read the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price; not only read it in our homes, but also explain it to our children that they may understand the hand dealings of God with the peoples of the earth.

Let us see if we cannot do more of this in the future than we have done in the past. Let us commit ourselves to the principle and the practice of gathering our families around us in our own homes. Let each one of us ask himself: "Have I done my duty in my home in reading and in teaching the gospel, as it has been revealed through the prophets of the Lord? Have I kept my children close to me and made home a pleasant place and a place of reverence, love, understanding, and devotion?"

If we have not, let us repent of our neglect and draw our families around us and teach them the truth. I would like to suggest that some of the older men who have raised their own families, may, with profit, go into the homes of their sons and daughters and, by right of their fatherhood, call these families together and teach them the things that are necessary for them to know.

"Have I set my house in order?" This should be the query in every heart. Not, has my neighbor done so? but, have I done what the Lord has required of me?

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—General Robert E. Lee

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THE BOOK OF MORMON AS A MIRROR OF THE EAST

(Continued from page 204)

Giddonah, (BM), i. high priest who judged Korihor

ii. father of Amulek

Hem, (OW), "servant," specifically, of Amon

Hem, (BM), brother of Ammon

Hes, *Khesi*, (OW), "praised," an Egyptian proper name

Pa-chus, (BM), leader of the faction that drove Pahoran from the judgment seat

Kherihor, (also written *Khurhor*, etc.) (OW), great high priest of Amon, who made himself king in South Egypt

Korihor, (BM), a political agitator who charged the judges with priestcraft, and was seized by the people of Ammon

Kipkip, *Kikkib*, (OW), a city in the extreme south of Egypt

Gingim-no, (BM), a Nephite city

Manti, (OW), Semitic form of an Egyptian proper name, e.g., *Manti-mankhi*, a prince in Upper Egypt about 650 B. C. Derived from Egyptian *Mntw*—*Month* of Hermonthis

Manti, (BM), the name of a Nephite soldier, a land, a city, and a hill

Nehi, (OW), great administrator who "united all the south under his direction"

Nehri, (OW), Count of Thebes who claimed independent dominion in the south of Egypt

Nephi, (BM), founder of the Nephite nation

Pahura, (OW), ambassador of Egypt in Palestine

Pahoran, (BM), i. great chief judge

ii. son of same

Paanchi, (OW), i. son of Kerihor, the chief high priest

ii. ruler of the south who conquered all of Egypt, he was high priest of Amon at Thebes.

Paanchi, (BM), son of Pahoran, Sr., and pretender to the chief judgeship

Pamenches (*Gk. Pachomios* (O W), commander of the south and high priest of Horus

Pacumeni, (BM), son of Pahoran, Sr., and rival pretender to the chief judgeship

Maitena, *Mattenos*, etc., (OW), two judges of Tyre, who at different times made themselves king,

possibly under the Egyptian auspices

Mathoni, (BM), a Nephite disciple

Sam Tawi, (OW), successor to Nehri, who took the name *Sam* (uniter) upon becoming king in the South

Sam, (BM), brother of Nephi

Sidon, (OW), the port through which all Jewish trade with Egypt had to pass

Sidon, (BM), the only city-name of the Holy Land, beside Jerusalem, which is a prominent Book of Mormon name

It requires no great effort of the imagination to detect a sort of parallelism between the two short listings. But aren't we using unjustified violence when we simply take the names at random and place them side by side? That is just what is most remarkable: we did pick names at random, and we had the whole Near East to draw on, with Egyptian names by no means predominating numerically in the lists before us. Yet the only Old World names that match those in our Book of Mormon episode all come from Egypt, nay, from one particular section of Egypt, in the far south, where from an indefinite

date, but at least as early as the mid-seventh century, a Jewish colony flourished. What is more, all these names belong to the later dynasties, after the decline.

The Book of Mormon tells us that Lehi was a rich merchant, who, though he "dwelt in Jerusalem all his days," enjoyed an Egyptian education and culture, which he endeavored to transmit to his children. The book continually refers to the double culture of the people of Lehi: Hebrew to the core, but proud of their Egyptian heritage. "Egyptian civilization was one to be admired and aped," writes H. R. Hall, speaking of Lehi's own land and time. The only non-Hebraic names to enjoy prominence among the Nephites should, by the Book of Mormon's own account, be Egyptian, and such is found to be the case.

It will be noted that the names compared are never exactly alike, except in the case of the monosyllables *Sam* and *Hem*. This, strangely enough, is strong confirmation of their common origin, since names are bound to undergo some change with time and distance, whereas if the resemblance were perfect we should be forced to attribute it, however fantastic it might seem, to mere coincidence. There must be differences; and what is more, those differences should not be haphazard but display definite tendencies. This brings us to a most impressive aspect of Book of Mormon names.

Let us take for example the case of *Ammon*. Being so very popular a name, one would expect it to occur in compounds as well as alone, and sure enough, it is the commonest element in compound names, in the west as in Egypt. But in compound names *Amon* or *Amun* changes form following a general rule. Gardiner in his *Egyptian Grammar* (page 431) states:

A very important class of personal names is that containing names known as theophorous, i.e., compound names in which one element is the name of a deity. Now in Graeco-Roman transcriptions it is the rule that when such a divine name is stated at the beginning of a compound (the italics are Gardiner's) it is less heavily vocalized than when it stands independently or at the end of a compound.

(Continued on page 250)

A PRAYER

By Elaine Ellsworth

DEAR GOD, I do not ask for gold,
Or costly things, or wealth untold;
I have no need for carriage fine,
Or maids-in-waiting while I dine.

But let me have a cottage small
Where roses ramble on the wall.
Where in each room the sunshine, gay,
Makes patterns where the children play.

In that dear home may love abound,
And peace and happiness be found.
Where you may hear the music sweet
In patter of the children's feet.

Oh, may I have a little song
Within my heart the whole day long;
And do each task with loving care,
Till I see beauty everywhere!

Then in the dusk when shadows fall,
Oh, let me hear a welcome call:
As in the twilight, breathless . . . dim . . .
My heart on tiptoe waits for him.

And then I pray that I may see
The one I love come home to me.
And I will know the sweet caress
That crowns my day with happiness!

Dear God, these things my heart holds dear.
Oh, then thy heaven would seem near;
Love, truth, and beauty in each day.
It is for this I humbly pray.

THE BOOK OF MORMON AS A MIRROR OF THE EAST

(Continued from page 249)

The author then goes on to show that in such cases *Amon* or *Amun* regularly becomes *Amen*, while in some cases the vowel may disappear entirely. One need only consider the Book of Mormon *Aminidab*, *Aminadi*, *Amnihu*, *Annor*, etc., to see how nearly the rule applies in the West. In the name *Helaman*, on the other hand, the strong vocalization remains, since the "divine name" is not "stated at the beginning" of the compound. Since the Semitic "l" must always be rendered

as "r" in Egyptian (which has no "l") *Helaman* would in "unreformed" Egyptian necessarily appear as the typically Egyptian *Heramon*.

To return to our question: What did Joseph Smith, translator of the Book of Mormon, know about the Old World? So much seems certain, that he knew:

(1) A number of typically Egyptian names, queer-sounding words in no way resembling Hebrew or any other language known to the world of Joseph Smith's time.

(2) He knew the sort of plot and setting in which those names would figure in the Old World and seems quite at home on the Egyptian scene.

(3) He gives a clear and correct picture of cultural relationships between Egypt and Israel, with due emphasis on its essentially commercial nature, in the remarkably convincing picture of Lehi—a typical merchant prince of the seventh century B. C. The picture of life in the ancient east which the Book of Mormon allows us to reconstruct is the more wonderful in the light of those fantastic conceptions of the gorgeous East which bedizened the heads of even the best scholars at the time the book came forth.

The whole field of Book of Mormon names still awaits the careful study it deserves—the purpose of the present sketch being merely to indicate that such a study will prove anything but a blind alley. As a parting example of the validity of this claim we cite a principle stated by Albright (X, 12): "The loss of the ending *on* is quite common in Palestinian place-names." In Egyptian or "reformed" Egyptian such an ending would be preserved, and so we have Book of Mormon place-names *Emron*, *Heshlon*, *Jashon*, *Moron*, *Morianton*, etc.

It is no small feat, as was demonstrated in the article "Original Words of the Book of Mormon," simply to have picked a lot of strange and original names out of the air. But what shall we say of the man who was able to pick the right ones?

1. Mosiah 29:11.
2. *Ibid.*, 37-41.
3. Alma 30, 21-24; the charge is specifically against Alma.
4. Alma 1, 12.
5. H. R. Hall in *Cambridge Ancient History* III, 268.
6. A. Moret, *Histoire de l'Orient* (Paris, Presses Universitaires, 1941) II, 591, renders the name *Herihor*, the "h" being hard "kh." The vowels are largely guesswork: thus E. A. W. Budge, *The Mummy* (Cambridge, 1925) p. 103: *Heriher*; *Hurhor* (*Aeg. Ztschr.* XX (1882) Suppl. pl. ii: *Her-Heru* (E. Budge, *The Nile* (1912) p. 50); *Her-Hor*, A. Wiedemann, "Beiträge zur ägyptischen Geschichte," *Aeg. Ztschr.* 23 (1885), 83; Breasted, like H. R. Hall, prefers *Irthor*. In this study we have chosen to follow Moret, whose recent and thorough study largely supersedes the others.
7. A. Moret, *op. cit.*, II, 569.
8. H. E. Winlock, "The Eleventh Egyptian Dynasty," *Jnl. of Near Eastern Studies*

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(Univ. of Chicago Press) II (1943), 256.
9. Winlock, *id.*, 266.

10. E.g., the early *Neheh* (or *Nehep*), xiii Dyn. Nehsi, and great numbers of names beginning with the element *Neb-* or *Nep-*. It is just possible, since the name is written *Nephi* instead of *Nefi* in the Book of Mormon that the "ph" represents, as in the Greek of the same period, an unstable "h" = "p-h." In that case Book of Mormon *Nehor* would be equivalent to the Hebrew version of Amenophis IV, who in Palestine is called *Naphuria*, and *Lehi* would stand for *Lephi*, an Egyptian equivalent of Hebrew *Levi*. This, however, is pure speculation.

11. Alma 30, 19-21; 29ff.

12. A. H. Gardiner, *Egyptian Grammar* (Oxford, 1927), p. 429.

13. Moret, *op. cit.* p. 518; Hall, in *Camb. Anc. Hist.* III, 268; *Hem-nuter-épi*.

14. E.g., the famous priest *Hem-ist* of Dynasty xxiii. Hall, *op. cit.*, p. 266.

15. Mosiah 7, 6.

16. Though the name of *Nephi* occurs oftener, *Ammon* in various forms seems to turn up as an element in proper name compounds far oftener than any other in the Book of Mormon. This is entirely in keeping with the behavior of the name of *Amun* in the East. Compare the *Amarna* names *Amandi*, *Amanappa*, *Amanathabi*, etc., with Book of Mormon *Aminadi*, *Am-inadab*; also *Amuni-ra* has the same relationship to Book of Mormon *Ammoni-hah* as the derived *Amarna* name *Khamuni-ra* has to Book of Mormon *Camenit-hah*. For *Amarna* names J. A. Knudtzon, *Die El-Amarna-Tafeln* (Leipzig, 1915) II, 1557. For the various vocalizations of *Amun*, as *Amen-Amun*, etc., Gardiner, *Egyptian Grammar*, p. 431. Compare also Book of Mormon *Helaman* with Egyptian *Heramon* (Egyptian *always* writes "r" for Semitic "h").

17. Moret, *op. cit.*, II, 658, and passim, is very insistent on this point; Hall, *Camb. Ancient History*, III, 280; Egypt (in the seventh century) "never ceased to claim the west lands as an ancient dominion," regarding Hittites and Assyrians as mere interlopers.

18. Moret, *op. cit.*, II, 437-39, 567ff; W. Wolf, "Vorläufer der Reformation Ebnatons," *Aeg. Ztschr.* 59 (1924), 109-119; Hans Bonnet, "Zum Verstaendnis des Synkretismus," *Aeg. Ztschr.* 75 (1939) 45f.

19. Winlock, *JNES* II, 250; Moret, 209, 436.

20. Breasted, *Ancient Records* III, 27; cf. Hall, *op. cit.*, III, 294.

21. Moret, *op. cit.*, II, 610ff; III Nephi 19:4.

22. Helaman 1, 1ff.

23. A striking parallel to the Book of Mormon account is that given by Hall, III, 254; Moret, 590.

24. W. F. Albright, *The Vocalization of Egyptian Syllabic Orthography* (New Haven, Am. Or. Soc., 1934) deals with the problem of "reformed" Egyptian. The author suggests, p. 10ff, that a "new orthography was devised in the 'foreign office' of the Egyptian chancellery during the twentieth century" specifically for dealing with Palestine and Syria, since the scribes "found it necessary to devise an orthography which would enable them to read their own records." From this time on the new idiom underwent progressive and constant deterioration until, by the seventh century B. C. among other things "an almost complete shift in the quality of Egyptian vowels" had taken place. *Id.* p. 15.

25. Knudtzon, *Amarna-Tafeln* 117, 123, 132, 1566.

26. *Id.* 1222. The name seems to have been both a personal proper name and the

designation of an office (cf. *Hem* above), Knudtzon, 1566f.

27. Thus Kishkumen (III Nephi 9, 10), cf. Kumen, Kumen-onhi; Albright, *op. cit.*, p. 44, 58.

28. See accompanying cut, which may be found in Budge, *op. cit.*, pp 103, 108 and in W. M. F. Petrie, *A History of Egypt* (London, 1905) III, 202, 290, the latter giving phonetic values "Piankh" and "Pankhy" respectively. Paanchi is settled as the correct reading, however, by the principle stated in Gardiner, E.g. Gram., p. 521: the "i" as here occurring "is always final consonant."

28. Lists of priest-kings in the original form may be found in *Aeg. Zt. schr.* XX (1882) Taf. ii, V (7a); Budge, *Mummy*, p. 103.

29. Hall, CAH, III, 273.

30. The Assyrian text (Br. Mus. Cyl. no. 12168) is given in L. W. King, *First Steps in Assyrian*, p. 78ff.

31. III Nephi 9:8.

32. The name in its various forms is discussed by W. Spiegelberg, "Der Strategie Pamenches" *Aeg. Ztschr.* LVII (1922) 88-92. An even closer parallel is provided by *Amarna Pa-kha-am-na-ta*, given with variants in Knudtzon, *Am. Taf.* II, 1566; he was governor of Amurru under Egypt.

33. *Id.* p. 89, n. 2.

34. Nos. 7 and 9 in Spiegelberg's list, p. 91.

35. Spiegelberg, *op. cit.*, p. 91.

36. Winlock, *JNES*, 275, finds Egyptian commoners at Thebes with names Heseu, Hesi.

37. Harold Lundstrom, *The Improvement Era*, February 1948, p. 85.

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THE NAVAJO . . . HIS PREDICAMENT

(Continued from page 212)

kitchen, council room, visiting room, and sick room. There is no bath, no sink, no washbasin, no toilet inside, and generally not even one outside. There is no steam heat. Indeed, it is a fortunate family which has a stove of any kind. The coffee and fried bread are prepared over coals in the middle of the floor of the all-purpose room or in some cases on an improvised stove made perhaps of a carbide can with the side cut out. There are some who are better equipped, but great numbers have a minimum of items with which to work. The pots and pans and few dishes and implements cannot be scalded because there is no hot water for that purpose. Water is at a premium, for they must haul it in barrels for long distances, sometimes for many miles. It cannot be used for baths or washing. There is no privacy. Most of these deprivations are the result of poverty, but some are the result of ignorance. The schooling promised by the government in 1868 would have taught them better.

THEIR learning is extremely limited. Very few speak any English; very few can read, and they know very little of the things which even our children know. They know nothing about germs. If you asked them to spit outside or in a vessel, they would wonder why. Consequently they spit on the floor, and the tuberculosis which attacks one is passed quickly to the others. They cannot see the germs. They only know that they become ill so that they cannot work, and finally so ill they must just lie in the all-purpose room with the big family until they die. They are not conscious that they have contaminated all other members of the family and neighbors, and that others of the group will follow them not long afterward to the "happy hunting ground." Perhaps that is why they call it the "happy hunting ground," for how could life anywhere be less happy than these poor people find it here, surrounded with want and illness and suffering.

A common cup hangs on the water barrel and all the family use it—it is never scalded. A common towel serves the family, and even our own children know what soon

happens—the scattering of the diseases to all those in the group, but neither their children nor they themselves understand why the diseases of the eyes, of the skin, of the lungs take so many of them. The "school and teacher for every thirty children" would have cleared all these matters up. But having been deprived of schools by us, they do not understand.

When one is ill, they hold a "sing." It is a religious ceremonial, possibly a distortion of the prayer circle. Someone of the community is very ill with a highly infectious and virulent disease. It may be measles, smallpox, typhoid, or meningitis. The practice is that all the men, women, and children from miles around gather at the home and spend days and nights in their ritual, in the close room with the patient. There can be only one result: all are exposed; many may become ill; and some will die. A special dance may be arranged for one with trachoma. Let one of the educated Indians tell us of the *Ye-be-chaii*, the most sacred of all dances.

The reason the dance is held is because of the trachoma. If any man or woman is suffering and ready to lose his eyesight, they must have our *Ye-be-chaii* and they wear this close-fitting buckskin mask, a person who has very bad eye disease. If they wear that they could get cured. So, many dancers take part. When he takes it off and another young man puts the same mask on then that man gets the trachoma. When they go back to their homes they use one common towel in the home, pretty soon all the family have the trachoma. For these the Navajo hold a "sing."

Why do they not know better? Because we have not given them the education which would dispel those strange customs.

Recently, I read in the local paper where 38,000 Salt Lake City youngsters had been immunized against the common hazardous diseases, but this protection is not afforded the Navajo child. The majority of them have never seen a hypodermic needle, nor a nurse, nor a doctor. The "survival of the fittest" applies here. If he is strong, he may survive; if he is emaciated and weak, he will probably die.

WHAT happens to the sick Navajo when he becomes critically ill? Perhaps he should call a doctor. But he lives in the wilderness, perhaps

fifty miles from the nearest little settlement. There is no telephone. There is no doctor. The few hospital beds on the reservation are filled, so he resigns himself to suffer it out. He calls the "medicine man" because this is all he knows. It is estimated that there are about five thousand cases of tuberculosis alone, and there are not more than one hundred fifty tuberculosis beds on the reservation. What to do with the other 4,850 cases is the question. A devoted missionary said: "I have had patients who have been waiting so long that they died while waiting." The few who are fortunate enough to get a bed in the sanitarium are given excellent care. "Do they ever get well, Doctor?" I asked. "Well, no," he said. "If we get an arrested case and release him from the hospital, he is soon brought back seeking a bed again after he has slept on the ground and been subjected to the foul conditions of the hogan a short time." We were shown where the bodies are kept until burial, and the rude boxes in which they are buried. When one dies, there is a bed for one more of the wretched waiting people. But the other 4,850 lie on the ground in the one room hogan and infect all their associates until they finally die also.

Judging from the number of youth who were declined by the government in the draft for tuberculosis, it is estimated that the incidence of tuberculosis among the Navajos is possibly as high as fourteen times that of the non-Indian in the United States. From one survey covering thirty-one families came the startling information that there was an average of three cases of tuberculosis in every home. Add to the constant infection to which they are subjected, the fact that they are undernourished; can we wonder at the unbelievable death rate? The survey of a hundred families revealed that not one was sanitary. Tuberculosis thrives under such conditions. It is one of the leaders among the assistants to the grim reaper, but there are many other helpers. One large family of twenty-six persons was studied, and it was found that in this group alone there were seventeen deaths in three years, and thirteen of them were attributed to tuberculosis.

The women are prolific, bearing

many children, but most of the children come into the world without doctor or nurse, without bed or sanitary sheets, or even hot water. This is one of the many reasons why the child is likely to die. He may survive the birth, but of ten live births more than three will die as tiny infants, and five times as many of the Navajo mothers will die in childbirth as the white women who bear children. Of those little innocents who survive the difficulties of birth, fifty-seven percent of them will die before they reach five years of age. What a price to pay in human life! How much of this human sacrifice will be charged to us, the people of the United States, who have failed these unfortunate people? Eighty years of "a school and a teacher for every thirty children" would have given to these people a better way of life, and through that eighty years, tens of thousands of lives would have been saved to progress and receive their opportunity in mortality.

When we visited the Church's little school at Blanding, we learned that Brother and Sister Albert R. Lyman had found a family in a hogan with two little children dying of pneumonia. They brought them quickly from the cold ground of the hogan to the school building which was then under construction. Here we visited them. A good fire in the stove warmed the building. There was still no bed, but this warm room was a heaven to those unfortunates. A good doctor was called in, and with excellent nursing from our missionaries, the youngsters were undoubtedly saved from an untimely death. When we held the meeting three some weeks later, the entire family attended the services including the two little fellows who were snatched from death by kind and efficient ministrations.

And so as we sum up all the problems of the Navajos, they all seem to stem from the one root cause—the failure of the government to educate and train them as it agreed to by treaty. Eighty years of good efficient training would have prepared these people long ago to meet life. It is obvious that the reservation will not sustain the fast-growing tribe. There are no more great tracts to give them. The answer must be to train these people to

(Concluded on page 255)

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This Month With CHURCH PUBLICATIONS

The Children's Friend...

The *Children's Friend* for April is full of fun and wisdom for the young fry of the Church and their parents and teachers. The poems are timely ones dealing with April and early spring. Attractive games and cutouts are included. Parents will find particularly stimulating the article by Dr. G. Homer Durham on "The Home and World Peace," as well as the discerning article by Abbie Wells on James Whitcomb Riley, together with a list of good books. The unusual stories will find eager readers. For old and young the article, "Seventy-eight Years Ago," by Preston Nibley will tell something of the life of President George Albert Smith. Included also are the mission Primary lessons, for June, and additional reports from the Primary board.

The Church News...

DURING the month of April the *Church News Section* will feature news of the Church, including a picture-story coverage of the April general conference. President George Albert Smith's seventy-eighth birthday, and the return of Elder and Sister Stephen L. Richards from their history-making tour of the South American missions, as well as sermons of the General Authorities. Among the published sermons will be the addresses of the First Presidency at April general conference, and the weekly radio addresses by President J. Reuben Clark, Jr. The special picture feature of the month will be a large airplane view of the Hill Cumorah, scheduled for Saturday, April 3. A most unusual picture, this photograph shows the monument at the hill, the Bureau of Information at its base, as well as the surrounding landscape.

The Instructor...

FROM the front cover picture of Mary Louisa Woolley Clark, mother of President J. Reuben Clark, Jr., to the back cover picture of the Cedar Fifth Ward Chapel, the April *Instructor* is filled with interesting material.

Special continued features include "Colonia Dublan" by Thomas C. Romney, fourth installment in a series on Latter-day Saint colonization in Mexico; "The Beginning of Cardston" by C. Frank Steele, fourth article on Latter-day Saint settlement in Canada; and number four in a series on "The Book of Mormon—A Guide to Religious Living," by Dr. Lowell L. Bennion. Editorials by Milton Bennion, "The Golden Rule" and "Planting Time," a talk by Senator Elbert D. Thomas given at the Gandhi memorial services, and an article "Make Your Teaching Live" by Ezra J. Poulson are stimulating. Regular features include department material and references for June Sunday School lessons.

The Relief Society Magazine...

THE April *Relief Society Magazine* features stories and is therefore subtitled, "The Short Story Number." From the cover, "Spring Blossoms," a photograph by Hal Rumel, right through, the magazine scintillates with things of interest. One serial, "Windy Hilltop," by Ezra J. Poulson, is concluded, and another, *Questing Lights* by Belle Watson Anderson, commences.

Short stories include "Bright April" by Margery S. Stewart, "The Gift" by Dorothy Clapp Robinson, "Sweeter Than Any Story" by Hazel K. Todd, "A New Stove for Mother" by Norma Wrathall. Many exquisite Easter poems also live in the magazine.



The Navajo...His Predicament

(Concluded from page 253)

make their place in our world where they rightfully belong. If Congress would this year appropriate \$68,-560,000 for schools and roads with an additional \$10,000,000 annually to maintain and operate the schools, it would then be only a matter of time until these people found themselves. The schools must be accredited and equal to or superior to the schools of the states in which they live. There must be compulsory education, though we are sure the Indians will need little compulsion. If the Indians were given much of the work on the road building program and taught to operate the equipment, and if they were permitted to do much of the work in the school construction program, this would in some measure take care of them economically for a few years while the program was beginning to prepare their children and youth to establish themselves in our world.

God grant that those who have control of the funds of this great nation may see their duty in this matter and help to speed the day of the Lamanite to total restoration.

(Concluded from page 223)

LANDMARKS OF ANCIENT AMERICAN PEOPLE

(Orrin G. Wilde. Published by the author. 1947. 26 pages. 25 cents.)

This brief study of Book of Mormon geography is a good collection of references in the book to Nephite and Lamanite lands, places and distances. The conclusions are the author's. It is an intriguing subject, which continues to baffle students, despite much discussion and debate.—J. A. W.

TALES OF A TRIUMPHANT PEOPLE

(Compiled and published by Salt Lake County Company of the Daughters of the Utah Pioneers. Edited by Francis W. Kirkham and Harold Lundstrom. Stevens and Wallis, Salt Lake City, 319 pages. 18 pages of pictures and maps. \$3.50.)

This is another of the astonishingly interesting and useful volumes published by the Daughters of the Utah Pioneers. Seven volumes of *Heart Throbs*, published by the Central Company; *Under Ben Lomond's Peak*, by the Weber County Camp; and now this history of Salt Lake County, from an unequalled source of intimate pio-

neer history. And there is more to come! The historian of the future will pave his historical path with facts made available by the Daughters of Utah Pioneers.

The Salt Lake County Company is divided into nearly ninety camps, each of which has gathered information concerning the history, public and personal, of their respective areas. The process of the beehive has been followed. Hundreds of the Daughters have contributed extracts from books or diaries, and statements from the memories of pioneers. The resulting reliable but vast material is grouped under six chapters, each of which deals with related camps. The seventh chapter is devoted to subjects of interest beyond the area of any one camp.

Despite the profusion of names, dates, and subjects, the volume may be read consecutively. Many will turn first to the area in which they live. All will feel a pioneer thrill, and be proud of the heritage from the county. Hundreds of facts beyond ordinary reach are here rescued from oblivion.

The camp and the editors may well be proud of their work. We are grateful.

One might wish for an index—but it would make a book of itself.—J. A. W.

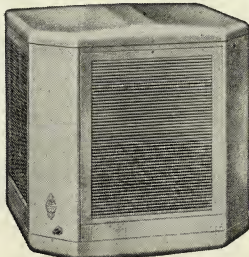
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Your Page AND OURS

Reply to "Can You Top This?" in August 1947 "Era"



EDITH COOK

EDITH COOK, a popular Gleaner girl of Montpelier Second Ward, has a record of nine years' perfect attendance at Mutual after a similar record for Primary. Besides being an Honor Bee and Golden Gleaner, stake Gleaner girl vice president, Gleaner leader, Sunday School teacher, and secretary for the girls' leadership, she has received the Latter-day Saint Girls' certificate of award for two years. Edith graduated from seminary with high honors. She was a member of the high school yearbook staff club and received the Ashley award, which is given to the student of the graduating class who, in the estimation of the faculty, has established a highly creditable high school record, exhibited fine school citizenship, and rendered to the school outstanding cooperation and service, in the Montpelier High School. However, these activities have not interfered with her Mutual class. Often she has gone home from Mutual and studied late into the night. During this time she has taken care of her home, since her mother, a widow, has to be gone much of the time to make the living. She also found time to help two elderly ladies who needed help. All of the above achievements were accomplished under circumstances exhibiting outstanding faith, courage, and determination, as she is a victim of polio. This fine record adds up to a truly remarkable achievement that it is believed will be difficult for anyone to better.

"Speak the Speech"

SOME WORDS that have been called to our attention are sticklers. Why the granary where grain is stored should change its pronunciation is beyond explanation, but it is nonetheless true. Therefore you speak, correctly, of the *granary* (a as in *cat*). The final *y* of that word is pronounced as the *i* in the word *it*. With the word *gratis*, however, you are lucky, for it may be pronounced with the *a* as in the word *ate* or with the *a* as in the word *cat*, although the *ate* sound is given first in the dictionary. A society such as Abraham founded and from which the special title of the blessings given in our Church is taken is patriarchal. (Say it slowly, and you'll have no difficulty with it—*pa tri ar kal*, the first *a* as in the word *ate*, the second one as in *arm*, and the third as in *cat*.) But if you are proud of your country, you are simply patriotic—without the *all*—*M. C. J.*

Lewiston, Idaho
February 24, 1948

Dear Editors:

GIVING expression to the urge I felt upon reading two recent articles in *The Improvement Era*, I want to congratulate you upon them: "If I were a Young Bride," and "If I Were a Young Husband."

In this age when the distress, failures, and mismanagement of homemaking are so rampant, and so flagrantly publicized, it was a distinct relief to read articles by young people delineating their intelligent approach to their greatest adventure; the establishment of a new home.

Since homemaking is the profession that more people enter into than any other, and the one for which less training is given—succeeding generations being left largely to instinct to guide them in the intricate patterns of daily living—articles of this nature can therefore be of inestimable benefit.

Sincerely,

Mrs. J. C. Jeppson,
President.

Idaho Congress of
Parents and Teachers

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Naval Station Services

L. D. S. servicemen are asked to note the following information:

"L. D. S. services are held each Friday at 8 p.m. in Frazier Hall, 245 West 28th St., Norfolk Naval Station, Norfolk, Virginia."

No Middleman

Amos MacPherson's wife was ill. Mac asked his friend to run for the undertaker.

"But," remonstrated his friend, "it's no undertaker you want. It's a doctor."

"Nay, nay," Mac replied. "I canna afford to deal wi' middlemen."

No Defense

Percy: "There may be no marriages in heaven, but how about divorces?"

Harry: "None! There will be no lawyers in heaven."

Such Is Life

The worst thing about wisdom is that it can only be acquired on the instalment plan.

There is as much horse sense as ever, but it is mostly horses that have it.

The critic who begins with himself will be too busy to take on outside contracts.

When it is definitely settled that a thing cannot be done, watch somebody do it.

When a girl marries a man to mend his ways, she is apt to find that he isn't worth a darn.

—Al Rich, from *Your Life*.

Gleaner Girl Chosen for Princess

ONE of the three pretty Wenatchee (Washington) High School girls chosen to represent the Apple Blossom Festival is a Latter-day Saint Gleaner girl, Joyce, eighteen-year-old daughter of Mrs. Selma Potter.

The queen and two princesses of whom Joyce is one, were presented in a ceremony at the high school to start what is practically a full-time job of publicizing the famous festival which will take place at a date to be decided when the valley is in full bloom in the early spring.

The royal party will do much traveling and will appear in many cities throughout the northwest and finally reign over the festival.

Joyce is a member of the Wenatchee Branch M.I.A. and is also chosen as one of the princesses of their Gold and Green Ball.

—Reported by H. Pearl Clark,
Gleaner Leader



JOYCE POTTER

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